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Some Addresses Delivered at the

Conference for Ministers

Held at
HENDRIX COLLEGE
June 8-12, 1914



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The Conference for Ministers.

The summer school for ministers held at Hendrix College June 8-13, 1914, grew out of a feeling that the cause of ministerial education in the state had been sorely neglected and that it should receive the most powerful stimulus. It will be the policy of the authorities of Hendrix to extend the sphere of usefulness of the college beyond the class room until it serves the more important educational needs of the church in the state. The summer school for ministers is one of the ways in which the college helps to serve the church. The problems of the rural church were emphasized at the recent conference and many of the ablest church workers in the United States were secured for the program. Some seventy-five ministers were in attendance. The character of the program may be judged by some addresses which appear in this Bulletin. The success of the conference may be gaged by the expressions of those who attended. A few such expressions are here given:

"If I could have attended a meeting like this early in my ministry, I am certain that it would have meant a great deal to me and to the people whom I have served. My ministry would have been more helpful and inspiring."

REV. J. M. MCANNALLY.

"I am in the thirty-seventh year of my ministry. If I had had the instruction, the suggestions and the lectures of this conference in my early ministry, they would have been a wonderful help to me."

REV. N. E. SKINNER.

"This conference has impressed upon me the vastness of the pastor's work. We bear such important relations to every phase of life. I am glad that we had this conference. It has been impressed upon me with greater force than ever before that there is no difficulty but that we can overcome."

REV. F. S. H. JOHNSTON.

"This conference has filled my life with want. I want to go back and serve my people as never before."

REV. M. R. LARK.

"I have never spent five days at any time or place that I have so much enjoyed as I have this conference."

REV. J. W. CAMPBELL.

"I have felt my heart gripped by the splendid fellowship here and the splendid cordiality and receptive attitude of the audience. There are several of us here who have been on the program and we have talked together among ourselves of the conference. We have never met such a spirit of fellowship and unanimity any where. It is an inspiration to be here. I never remember to have attended a ministers' conference where there was a larger attendance with the exception of one, and this is better ten times over in spirit, and I know that I shall go back with renewed spirit and an enlarged vision, and I shall tell my people what I have seen down here in the "Promised Land." I wish to give testimony of my appreciation to Dr. Reynolds for inviting me down here and of the cordiality and interest I have felt here.

REV. CHAS. O. BEMIES.

So impressed with the need and the value of such a school for ministers were the members of the conference, that they voted unanimously to make the school permanent. They designated the president of the college as permanent chairman and the presiding elders as his advisers. It is proposed to broaden the scope of future schools, to include courses of instruction in each of the four years of the conference course of study, a course for graduates, as well as daily lectures by some of the distinguished religious thinkers and workers of the country. It is proposed to cover all phases of church work. The school will be held at the college immediately after commencement.

The Story of the Cross Lanes Church.

By DR. J. F. HINKHOUSE, Fairfield, Iowa.

In the prophecy of Jeremiah, chapter 23 and verse 28, we read: "The prophet that hath a dream let him tell a dream." What I have to tell you today is not a dream but a substantial reality. But in looking back over what has taken place within two years it seems like a dream. I am sure that if I had dreamed that such things should have taken place before they were accomplished, I should have dismissed them as I do most all of my dreams. I would have taken it as a pleasant fancy and thought no more of it. And yet there was a sense in which it was all a dream. That is true of any undertaking that gets anywhere. "From nothing, nothing comes," is, I think, a universal law. The man who does not foresee things does not bring things to pass. It was after Isaiah had the vision in the temple that he began to get busy and made reply to the Lord, who was inquiring for a messenger: "Here am I; send me." So it was of the great apostle as he lay asleep in Ancient Troy. "A vision appeared" unto him. "A man of Macedonia stood before him, saying, 'Come over and help us.' Paul was not disobedient to the heavenly vision, but immediately he endeavored to go assuredly gathering that the Lord had called him to preach the gospel unto them.

When Paul started on his European tour he little realized what it would mean to him or all succeeding ages. So it is with all workers of

the Kingdom. The ones who accomplish things are the ones who see things beforehand and follow after what they foresee step by step, and when things are brought to pass they are constrained to say, "It is the Lord's doing and it is marvelous in our eyes."

Not for a moment would I have anyone think that I think that my work at Cross Lanes is in the same category as that of Paul at Troas. There is just one point of likeness. When he saw the vision he started for Macedonia; when I saw things at Cross Lanes I followed on as the Lord gave me light. What has been accomplished there has been due to the Lord's leading plus my following.

I am embarrassed in the telling of this work because it is always embarrassing for me to speak in the first person. I would rather tell of what another has done than to relate my own experiences. My training has been in the Presbyterian church that never made much of that valuable adjunct of the M. E. church—the class meetings. Bearing this in mind I am sure you will not be offended by the repetition of the pronoun in the first person.

My connection with the Cross Lanes church has been wholly providential. I did not seek to serve it and nothing was farther from my thought till a day or two before I began my work. I was passing through a little village one day to make a change of trains when I was hailed by the elder of the village church. He asked me why I could not supply their church for the coming year. I said I could so far as my time was concerned; that is, I had no other ministerial engagement for the year, but that I had plans along another line. I had planned to take a year of vacation, spending a good part of the time on a farm on which I had a claim. He pressed me and said, "Wont you consider the matter as one of duty and give an affirmative answer?" In reply I said, "What about Cross Lanes?" Being a member of the Home Mission Committee of Presbytery I knew that the two churches were grouped together. I also knew that Cross Lanes was in dire straits. If I took charge of the village church it must be on the understanding that I would look after the Cross Lanes church also. He said that was just what was wanted as the two fields must stay together if either of them hoped to have regular services.

When I reached home I called up on the phone one of the elders of the Cross Lanes church and told him of my conversation with the Libertyville elder and asked him about the Cross Lanes situation. He said it was very bad; that the session of the church had about concluded that the end of the Cross Lanes church was near. He said that he would be glad if I would come out and hold services there in connection with Libertyville. He also said in warning that the elders had agreed that they would have only so much service as they could pay for; that they had agreed that when the money ran out they would inform the minister and would expect him to stop coming, so they would run no debt. They had had some unpleasant experience with the former minister and they did not want a repetition of this. They wanted to make sure that there would be no financial jangle at the close; they did not want to be held responsible for the minister's pay as elders are so often in the Presbyterian church.

I told him that this plan was wholly satisfactory to me. As a member of the Home Mission Committee of Presbytery it was my duty to help such a field. I felt sure that if, like the camel I once got my head under the Cross Lanes tent, I would be able in due time to get

my whole body in and find no lack of provender. I told him to announce me for the next Sunday. I did not look up the calendar to see what the date was nor did it occur to me for some time that it was April the thirteenth—the supposable day of misfortune. But so it was! But that it was not a day of misfortune for the church the sequel shows.

My first Sabbath was a rainy day; the streams were swollen and to make the appointments of the day I had to ride more than twenty-eight miles. There was but a handful of people out and the service, I think, was a depressing one for both preacher and congregation; I know it was for the preacher. The church building on the inside was in a very dilapidated condition and the outside was in keeping with the interior. There was harmony in the situation, but it was the harmony of distress. Another minister who had visited the place a month or so previous in his duties as a Sunday school missionary describes it thus: "I shall never forget the dilapidated condition of the building at the time of my first visit. I suppose a dozen years or more had passed without so much as a dollar's worth of repair having been done on the property. If one were to judge from appearances, a score of years must have passed. One could easily touch the paper that was hanging from the ceiling in several places. There were only two persons present in my congregation that morning, and they shared with others the idea that the church's glory was in the past, and looked forward to what seemed the inevitable—a quiet easy church death. With a run down church property and a depleted membership what else could they expect?"

The arrangement of the field made provision for but one preaching service at Cross Lanes every two weeks—a very bad arrangement indeed for a struggling congregation, a very unsatisfactory arrangement for vigorous action on the part of a supply minister living seven miles away. It did not afford much chance to grip the situation, especially as a trip to the General Assembly and rainy Sabbaths broke the continuity of the services. It did not take long, however, to see that the church was in the throes of death. Could it be saved? By what method? Was it worth saving? Such questions as these were given a careful hearing. By "was it worth saving" I meant "was there need for it in that community? Sometimes it is better to let a church die to prolong its existence. As with an individual, so with a church, there comes a time when it has served its day and generation and has no more that it can do; to continue is to cumber the ground, a care to those who might else be helping to build up another and more needed church. I take it to be no disgrace that some churches are disbanded. If they were not needed when organized it is the part of wisdom that they should be disbanded by those who have the grace to see it; if they have served well their day and generation it may be the height of wisdom to discontinue them when a vanishing population no longer calls for them; or if it calls for consolidation.

But when I took a survey of the Cross Lanes situation I found these to be the facts: It was a purely country church in a rich agricultural region; that is, the soil was very fertile; that it was six miles from Libertyville on the south, and as many miles from Batavia on the west, and seven miles from Fairfield on the east, the county seat of the county and the seat of Parsons College; that there was but one other church in the country nearer than these, and that was three miles away to the north. The two together did not promise the full

measure of service that the country district needed. I also discovered that the number of absentee landlords was very great and so the number of tenants was proportionately large. These facts to me spelled need for the church, and need to me always makes duty plain. I was not in doubt that the church ought to live, but how to bring about a state of revivication I did not know and for some time did not make a venture.

But providentially I made a discovery. That this discovery was of God I believe as much as I believe that the hailing of the village elder was that induced me, contrary to my then plans, to take up the Liberty-Cross Lanes work. What was that discovery? It was a social given by the people of the church at the school house across the road from the church. My wife and I drove out to see what we could see and lend a hand if there was need. To my great surprise, there was a company of a hundred or more people of all ages and classes present. That they were having a good time was manifest by almost every act and word. They visited, they took part in games, and they ate heartily of the good things provided by the women of the neighborhood, for it was the old time and much maligned pay social so common in the life of the church. That crowd was a surprise to me—shall I not say also, it was an eye-opener? I had never seen half that many at any of the services of the church. I did not know that there were half that many people within range of that church that would come there for any purpose. When I had fully sensed the matter I said to myself: "There is a social hunger in this community that has not been met; that is the key to the Cross Lanes situation." But how to use the key I did not discover at once. I kept in a spirit of watchful waiting and the Lord, I think, showed me how to use the key.

In August of that year I planned for a series of tent meetings. I made much of the social feature, especially on the Sabbath day, when I could get the people together long enough, free from the worldly cares, to make an impression on them socially. On these days we had all-day services, urging the people to bring baskets of provision for supper and dinner. The weather being propitious the people responded very encouragingly. While the meeting did not result in any great movement among the unconverted, it did revive the hope and courage of the membership somewhat. It prepared the soil for seed sowing.

All the time the meetings were in progress I was studying the situation and meditating how I could get things agoing. I felt like Nehemiah did in the rebuilding of the walls of Jerusalem, that before any great spiritual blessing was going to come to Cross Lanes there was much material work that had to be done. I found that enough new interest in the church had been generated that it would not have been hard to raise a hundred dollars or so for repairing the building. But that I felt was not the wise thing to do. It would be but a temporary shift and would not meet the needs of the situation. I found that there were one or two who were in favor of doing a larger work and would contribute liberally. So I resolved to undertake the rebuilding of the old structure that had done service for some forty years without much repair. As I sat in the tent looking toward the building I saw that the foundation was crumbling down. It occurred to me that it would be a good thing if we could raise the building and put a high basement under it which could be used to good advantage for social work. I believe I said it would be a good thing to do this and thus

make Cross Lanes something of a social center. I said this, not fully knowing what I said; but not like Peter did I say it, for I believe I was led of the Lord to say it. At least subsequent events makes me now so think.

To my surprise the suggestion struck a responsive chord. The people began to talk about it—the social center phase—and the more they talked it the more they liked it. Thus was the Lord showing me how to use the key. I felt that it would be wise to try the matter out in a financial way and so started a subscription paper to see what the people would do. At a congregational meeting it was resolved to put a basement under the building if the money could be raised. It was decided that nothing would be done towards the building enterprise till at least \$500 was in sight. On October 10 another congregational meeting was held at which it was ascertained that the \$500 was pledged and that with the \$500 expected from the Board of Church Extension there was enough to justify the undertaking. A building committee of three was appointed, of which the pastor was chairman. It took a little while to get things started. A fine leader residing in the community was found who took a great deal of interest in the work. He was not only a good workman but a splendid manager. He was instrumental in getting a good deal of work donated. In this way the neighborhood became the more interested and the subscription paper kept growing apace. By the first of January much had been accomplished and the basement was ready for dedication. What had been done? A storm vestibule, covering both the entrance to the auditorium and the basement had been built; a furnace had been installed; an acetylene plant was ready to furnish light; a well had been dug, a pump had been put in so that water was in the basement ready to be used; a fuel room had been provided; an equipment of cupboard, tables, dishes and chairs were not overlooked; and in addition to all this being paid for there was a snug sum of money on hand for remodeling the auditorium.

But what about the dedication? It was felt wise to dedicate the basement before the rest of the work was done and that for at least two reasons. The first was the uncertainty of the time when the whole structure might be finished. It might be a year or more; that depended on the success in raising the needed money. A second reason was likewise potent—the desire to emphasize the social and educational work the rural church ought to do—at least what we intended to attempt at Cross Lanes. So a two-day program was decided upon, January 5th and 6th, Sunday and Monday. The Sunday program was distinctively religious unless it be that the dinner and supper served in the building for the convenience of the attendants be not so counted. In the view of the pastor these were religious and were potent for much good. There was the usual line of Sabbath day worship, song, prayer, scripture, sermon and conference on best methods of doing the work in hand. No effort was made to raise money. On Monday the program was educational; it was in the nature of a rural life institute, discussing such problems as arise in the rural regions. All was permeated with the spirit of prayer and fellowship. To the oldtimer it was something new, and many were the expressions of surprise expressed by the populace when the program was announced. Not one word of criticism did I hear, but to my happy surprise the people whose opinion I most cherished—the leading church workers of the county—said it was along right lines. We were unfortunate as to weather conditions, for the

two days were quite stormy, which hindered a large attendance, but those who came caught the spirit of the movement and went away to boost.

That I was led to do this by a providential hand I have not the least doubt. I had never seen it on this wise. I had no model to pattern after. I was following an unseen hand. Recognizing social hunger in the community and having a place provided for the meeting of this want, it followed that a social program should be adopted. What should it be? Again I had no example set. I was led by the same unseen hand to decide that a monthly social gathering which should blend the social with the educational and religious would be a wise thing. Accordingly I decided to have such a social gathering on the Thursday night before the full moon of each month. The reason this Thursday was chosen is easy to see when we know how much moonlight helps with rural transportation. Until our rural regions have the electric light they will shape night doings with reference to moonlight. I chose Thursday night so as to get it away from Saturday night, so that it might in no way unfit for the Sabbath day, as so much of our rural customs are doing. It is too much I suspect to expect a movement for a half holiday on Saturday in the country, at least for a great part of the year. But we ought to have a Saturday preparation for the Sabbath that commences with sundown. Then we might expect people to be on hand at church on time on Sunday in the country; and what is more we might expect them to be in such a state of mind and body as to fit them for the full enjoyment of the services, even to sometimes dry sermons. Well, the same evidences present to indicate the hand of providence in this program as in the other things narrated. Except in very stormy weather this Thursday night social has been held. There has never been less than a hundred persons present and once there were by actual count two hundred and sixty-seven, and this did not include the young children. These social gatherings, have had a varied program, but never has the religious element been wanting; there is always song and prayer and an urgent appeal to the people to attend the Sabbath services of worship. The educational element has scarcely ever been lacking; there have been lectures on "A Trip Around the World," "A Health Talk," "The Special School," "Uniformity of Text Books in Rural Schools," "County Hospital Management," "Hog Cholera and the Use of Serum," and "Domestic Science." After these talks there was always a social hour, refreshments are served on the pay plan usually, that not with the emphasis laid on money making, but with the idea that it puts everyone on an equal basis; every one's money is as good as the others and so there is freedom and self respect. It is astonishing how helpful these social gatherings are and what an influence they are exerting. They are eagerly looked forward to. They help to keep the social life of the country normal and in some measure keep the young people away from the commercialized pleasures of the town. Insofar as they do that they are worth while. A splendid thing about these socials is that they bring the whole family together.

Now a social program like this needs someone to look after it. This was clearly foreseen. While in a measure the pastor has been the dominating factor he has had respect to the fact that he, like other pastors, is on wheels here today and liable to be somewhere else tomorrow. He has provided the machine to keep this social program going after he has gone. He has brought into organization the women of the community. He did not call this organization an aid society, but christened

it the Women's Social Club. That was catchy and emphasized one purpose of its existence. But besides the social duty imposed—the duty of making provision for the monthly social gathering—it was to concern itself with neighborhood need, as also the financial need of the church, local as well as universal. It was provided that this club should meet monthly in the homes of the community. It has so met without an exception, and in addition has had several special gatherings. It has done a good service in many ways and is beginning to find itself; it does not take a prophet to foresee what its power for good in the community is going to be if it keeps in the path marked out.

A Girls Club has also been organized, called the H. A. O. Club from its motto, "Help All Others." Its work is in harmony with the needs of the young people; it is helpful in giving them a consciousness of being a factor in the life of the community and church. As such they have proved themselves very helpful to the pastor. Later on he hopes to interest them in all lines of club work, especially such as concerns the church.

But you are wondering how we came along with the church edifice. Well, that came along rather slowly. For this there are several reasons; one was it was winter time when it was too cold, or it was spring time when the farmers were too busy, another reason was the longer the work was in progress the more interest did it create in the community. It was a fine advertising card. A further reason was that money was coming in to do a much larger work than was thought possible at first. However, at the dawn of summer, June 22nd, all was ready for dedication, and it was practically a new structure that was consecrated to the Lord. Not only were the basement and the storm vestibule added but the windows were enlarged and made of art glass; the walls of the auditorium were reshaped and plastered anew; a cork carpet covered the entire floor; the old broken pine pews were displaced by new oak ones with Flemish finish; the old organ was taken to the basement while a new high-grade piano adorned the choir platform; and the whole inside wood finishing was displaced by yellow pine done in hard oil. In fine, a neater or more up-to-date building could not be easily found. Fully two thousand dollars had been expended in money and work and it would be very difficult to duplicate the structure for three thousand dollars. It is now an adornment and a source of pride to the whole community. It is in keeping with the age in which it is to do service. The day appointed for dedication was "a rare day in June." Large preparation was made for this service and it consisted of three parts—morning, afternoon and night. People brought their meals with them and many attended all three services. Much enthusiasm was engendered for future work. The local press wrote it up and gave it large space in their first issues and thus wider publicity for the Cross Lanes movement was obtained.

But this is not the end of the story. I have not said much about the educational program carried out save the mention of the monthly talks in connection with the regular social night. That has been important, but has not been the big thing educationally considered. The big things have been these: Two rural life institutes; a choral union of some forty persons studying music under the direction of a professor of Parsons College for three months the past winter; a school of domestic science for a whole week under the direction of a teacher from the State Agricultural College; but biggest and chiefest of all was the

special school of three months duration in the basement of the church, presided over by a most competent teacher—an advanced student of the State Teachers' College. There were enrolled in this school twenty-five pupils—nineteen boys and six girls, most of them over twenty years old and with one or two exceptions all of them had lost out in the regular schools and had not been in attendance upon them from one to six years. The enrollment might have been considerably larger but twenty-five was more than the teacher ought to have had to do his best work. Technically this was a state school, that is, the teacher was paid out of state funds by the concurrence of the school board of the township in which the school was located. All was done in accordance with the school laws of the state. And yet, while it was a state school, in a very real sense it was a Cross Lanes church school. How that is let me set forth with some detail. The pastor of the church attended a rural life institute at Ames, the seat of the Iowa Agricultural College, last June. During that conference he heard a Miss Logan tell of a special school she had developed in Cherokee county while superintendent of schools. It was a school especially intended for the country boy who for any reason had lost out in his educational career and had come to realize his loss and wanted to make good; who wanted to go to school again, but could find no place open for him. This boy could not often go to the district school because generally the teacher employed was utterly incapable of handling him; or if she could he would not find any classes suited to him; he would be laughed out of countenance by the little tots who would know more than he and who could outstrip him in learning. He could not go to town school because often the town was too far away from him; he could not be spared all day because of the farm chores; and if he could overcome these things he could not find in the town school any better facilities for his special need than in the country. The town teacher would not know what to do with him any more than the one in the country. She would not understand him; she would have no class to put him in; if she did it would be again among the little tots who would soon laugh him out of countenance, both because of his educational and social backwardness.

She found this class of boys large in number with lots of spare time on their hands during the winter season—say from Thanksgiving to the middle of March. Her sympathy went out to them and she resolved to do something for them. She made a beginning in a favorable community. She was very happy in finding a place for the school and still more happy in the teacher to conduct the initial term. He was both competent and sympathetic; he had come up from the ranks of the farm boys and so the school was a success from the start and grew beyond all expectations. It had more pupils than it could accommodate. It outgrew its original quarters and came into the possession of a building of its own, built with reference to its specific needs. For this kind of a school she outlined a course of study for some seven or eight terms of from three to four months to a term. This course would be equivalent to a course in a good high school and when completed a diploma would be issued and this diploma would be accepted as a certificate of entrance to any state school of higher grade.

When I heard this story I said to myself, "that is a splendid idea. At a convenient time I am going to get Miss Logan to come to Cross Lanes to tell that story to my people at one of my monthly social gatherings." Sooner than I anticipated she came and she told her story.

I did not expect immediate fruitage in the way of a school, that seemed too good. All I expected was that the seed might be sown that would by and by germinate. But at the close of her talk a man who had himself lost out on an education and had several children who had also lost out said, "I will give fifty dollars to start such a school." Another man said the same thing. This became neighborhood talk. All agreed that it would be a splendid thing, but how could it be brought about? That is how in part it became a Cross Lanes church school. I said the basement could be used and that I felt sure that there would be no charges for rent. It had been built that it might serve the community. Now was the chance to let it be used. I also got in close touch with the county superintendent who was favorable to the project. She knew how to work the township school board for the teacher's salary. Some of them had been agitating in favor of a township consolidated school and because they thought the existence of the special school at Cross Lanes would help to bring matters to a favorable issue they were in favor of making a grant to cover the teacher's salary and other expenses. They said, "if as many as fifteen scholars could be secured for this school they would authorize it." Two of the young men of the church took the matter up and having made the canvass they readily secured nineteen names of persons who would certainly attend and more who thought they would. Now all that remained was to get a teacher. Miss Logan was appealed to. She said she had the man for the place—a brother of the man who had taught the first term of her special school. He was engaged and in the language of the immortal Caesar: "He came, he saw, he conquered." He proved to be just the man for the place and for three months, that seemed like so many days to his pupils, he conducted a most wonderful school, one that was satisfactory to the constituents and that attracted far and near; that won many expressions of approval of competent educational men and women, who visited the school. What was taught in this school, what was its course of study? Many things were taught, more than one could think possible until he visited the school—writing and spelling and grammar and public speaking and parliamentary law and agriculture and arithmetic, especially arithmetic of the farm, manual training and as a side line, music. The teacher had a musical instinct. The way he trained that bunch of nineteen raw farm boys to sing was a marvel to themselves and to all the community. I have never seen anything like it. Most of the boys had never opened their mouths to sing. Neither they nor anyone else knew they had any music in them. But they had, and the teacher brought it out and at the close of the school gave two concerts, one at the church and the other in a neighboring village that attracted a crowd that filled the house in both places. He used the music as a side line wholly. He worked the scholars hard in the school and then to ease the tension he gave them a drill in music. He was fortunate in two things besides his musical gift, he had a very good amateur pianist in one of the girls attending the school and a splendid piano in the auditorium, which he was permitted to use without restrictions.

What of the good results of the school thus promoted by the Cross Lanes church? That is not easy to tell. Years alone will disclose that. Some of the immediate things brought to pass are: First, a demonstration that there is need for such a school in most of our rural regions; Cross Lanes is not an exceptional community in that regard. Second, there is no doubt that this school will help work out in the not distant

future a better educational system for our rural regions. When that system is worked out there will be a place for some such a school. For the young people who attended this school one said what I believe is true: "These persons will recount with joy to their grandchildren the joys of this three months of school. They had such a good time in the real sense of the word that they will never forget it." Another one said, "The boys were ahead in a financial way for the goodly number of them, if they had not been in school, would have been loafing in town a good deal of their time and would have been blowing their money." Each of the pupils got a new idea about the value of an education.

Two other big things that the church undertook and brought to a successful pass that are out of the ordinary at least for a feeble church are these: First, the entertainment of a large Presbytery of which it was a part. It invited the Presbytery of Iowa, consisting of forty-six churches and thirty-six ministers, to meet with them last September. An unusually large number attended and the church was able to take care of them all easily. The second big thing attempted was a community day program last New Year's Day. This was a call for the neighborhood to come together to consider things that would tend to neighborhood betterment in any way the neighborhood might feel disposed. It was not a call of the church to the neighborhood to help the church, but to help itself. I had provided a program of some merit; I had present two experts in problems of the country life—one the head of the State Agricultural College Extension Department, the other one of the chief workers of the country life department of the Presbyterian Board of Home Missions. We had a community dinner served in the basement and also a supper. We had a very good attendance and much good was accomplished, the chief good being, I think, in showing the possibility of the great good that might result from making much of such a day. If this community day can be made a permanent fixture in the life of the community it will result in great and increasing good.

While much attention for these two years has been given to things material, social and educational at Cross Lanes, these have not by any means been the big things, though they may have attracted the most attention. These things have not been pressed to the detriment of other and higher things, rather they have been the handmaid of the highest things—the building up of the Kingdom in the hearts of the individuals and the extension of the Kingdom in the community. Through this movement the Sunday School has been completely reorganized and all of its office bearers are now from the ranks of the young people, most of whom did not formerly attend its services. We have held a Sunday School institute in which new ideas and methods have been suggested and in some measure worked out. It is needless to say that the school is more largely attended than it had been for years.

Since last August a Young Peoples' meeting has been held every Sunday night and has been for the most part well attended. Such a thing had not been thought possible before. This is touching the people who ought to be reached and who are the hope of the future.

The whole month of last January was devoted to the subject of missions as conducted by the church. The pastor preached on the subject in its various phases; the young people's meetings were based on the subject and all the offerings of the month, special and regular, were devoted to the cause of missionary extension.

The matter of increasing the preaching services from one on every other Sabbath to one on each Sabbath was seriously discussed and had not the key young man of the church felt called to move out of the state the same would have been accomplished.

When I began my labors with the people it was with the understanding, if not enough money was forthcoming to pay for a full year's service, I was to discontinue coming. The last report from the treasurer was that the salary for the two years had been paid in full and that the pledges for the present year were in excess of the amount needed by about \$50.00. The membership of the church during these two years has made a net increase of ten persons. Recently we have suffered some heavy losses—the Sunday School superintendent, the Sunday School organist, the Bible class teachers and two trustees. Such a loss has been a severe one. Two years ago it would have been fatal, but now we are able to move along, though with retarded motion. New persons have taken the places of those who have gone, but are not yet fully qualified to take up the work as efficiently as those whom they have succeeded. The church is meeting the situation with a good deal of courage, knowing that it is the mission of the present day country church to be the recruiting station, both for members and workers of the city church; or for the newer localities whither so many of our Iowa young people are going.

Notwithstanding all the adverse things that have come to Cross Lanes in the way of loss of the small membership and the imperfections of all our work we have reasons to feel and know that there has been a genuine revival of religion in the neighborhood; not only has there been additions to the roll; not only has there been the development of new workers in the kingdom, but a much wider hearing has been gained for the preaching and teaching of the Word, and religion is being looked upon as something that has to do in a very vital way with the social, educational and agricultural interests of the community.

Another thing worthy of note about the Cross Lanes movement is the comparatively wide influence it is exerting in reviving the hopes of other decadent churches. All over the county in which it is located it is encouraging other rural churches to reach out along similar lines. I know of one church that is now being rebuilt and reorganized along similar lines and will soon be ready to dedicate a fine basement devoted to things social and educational in the community life. I know of another church that is resolved to do something along similar lines this coming autumn. I know of a whole Presbytery that has been awakened as it never was to the needs of the rural church, and is feeling that in part the way for larger things in the Presbytery, for the rural church has been outlined by Cross Lanes. One of the publishers of a very largely circulated agricultural paper sought to know the story of the Cross Lanes work and not long since devoted nearly two pages of his publication to that story under the caption of "Putting Life into the Country Church." I suppose the reason why I am in attendance upon this institute is because of my connection with the Cross Lanes church. What has been done at Cross Lanes can be done in many other places with such modification as environment will suggest. In very many places the work of Cross Lanes can be carried on with a very much larger degree of success. There are hundreds of communities where the circumstances warrant a much larger degree of success than at Cross Lanes, because the local conditions are much more propitious.

Some Qualifications of a Country Preacher.

BY REV. J. M. ORMUND, HILLSBORO, N. C.

However much the country church may need local leaders and a better financial support there is a still greater need and that is a prepared ministry. It might be argued to some effect that a prepared ministry would solve the other problems so that the three are not really co-ordinate, but in this day of awakened laymen and active lay women the development of leaders and the working out of a better financial system must not be the sole burden of the minister. As I have tried to show in the discussion of the other two points he is to have a very vital connection with both, but not all this responsibility rests upon his shoulders. With this view point we may safely say that these are co-ordinate, yet this last is the greatest of them all.

Many of the writers upon this subject tell us that the country pastor should have a special sort of training, meaning by that that beyond the ordinary preparation he is to study scientific farming, improved methods of good road building, and the like, so that he may be able to lead the way in these features of country life. These teachers do greatly err, not knowing either way of the farmer or preacher. One who is to be a leader in scientific farming in this day will soon discover that the single subject will require study enough to command his entire time, and certainly a country minister can find quite enough to do if he is to be a feeder of the sheep without taking on any side line, nor will the side line help him very materially in feeding the sheep. If he happens to know something about farming and road building it will not be a hindrance, but if he has to take such a course he is losing time while in training and after he has received such training he is likely to lose more time which might be spent in a greater work. Every minister wherever his field may be must possess the ability to enter sympathetically into the life of his people, but it is no more necessary for a country pastor to have this special training than it is for the city pastor to study manufacturing, banking, electrical engineering, and a thousand other things done by the people of the city.

I believe the country pastor needs as complete academic and seminary training as does the city pastor. We can't afford to proceed upon any undertaking short of that. It is certainly true that when we preach to the people who dwell in God's open field of nature we must "put on our best thought." Let us once and for all do away with the idea that the uneducated minister is more acceptable in the country charge than in the city. It is high time for the educational standard of all ministers to be raised. The Department of Ministerial Supply and Training of our own church did not come into existence too soon and it is beginning to demonstrate the importance of its work in the church. But when I speak of this greatest need as a prepared ministry I have particular reference to another sort of training. That training in the school of Christ which will give to the country minister

those particular qualities that will best fit him for efficient service in this important field.

It has been asserted far too often that country pastors yield to the quietness of rural life and become indolent. What ever encouragement to this ungodly characteristic the country pastor may have received in the past it can be safely said there will be none for him in the future, for the country is astir with new life. Along by the side of the new era of prosperity, the free mail delivery, the ring of the telephone bell in every cabin, the building of good roads, and the constantly improving educational advantages, have come new and large opportunities for the country church. If the country minister will but discover what these are and how big they are he will find a splendid use for all his time and talents.

The country minister of today must possess initiative. In the changing conditions some of the old methods will not be as effective as they once were and new ones will have to take their places. This does not mean that the new age requires a new gospel. Our pure gospel of Christ is abundantly able to satisfy the needs of all men in any age, but changing conditions demand altered methods. It is the duty of the minister to present him who said: "I, if I, be lifted up from the earth, will draw all men unto me." It is not a new Christ who must be lifted up but a new method of getting men to look at him that is the need of the country ministry. His message in the pulpit as well as the entire ministrations of his life must be vital to the people whom he serves.

A definite and aggressive policy must be the plan of the country pastor. Because of the numerous tasks to be undertaken there is great danger of scattering one's energies. This evil must be scrupulously guarded. He should proceed with the idea that the most important need must first be met and that he must do the task well before attempting too many other things. I would not advocate an utter disregard for precedent, especially in a new field, but there must be courage enough to break with old traditions if these stand persistently in the way of a larger usefulness.

The country minister should be able to discover human material beneath disorder and confusion and then he needs the ability to construct out of this hidden material an organization possessed with desire and power to save men from their sins.

If the country pastor is to be a true shepherd of the flock he must be a sheep-leader and not a sheep-driver. This means that patience must be his cardinal virtue. Because of a lack of vision or because of inertia many congregations will lag behind and be slow to follow. This will tempt the more restless and impatient shepherd to use the whip. There are many lambs in the country church who have not been trained to follow a shepherd, and there are a few rams who prefer to go their own way. If the minister will only be patient he may train the lambs to follow and a few timely funerals will relieve him of the obstreperous rams.

The country minister must be a man of heroic parts. There is no call to the country pastorate for the man who desires an easy job, nor for the one who dreads difficulties. It requires as much courage to meet successfully the issues of the country church problems as it does to face the subtle yet inadequate religions of the eastern mission fields. He has a distinct call to be a brother but it is a call to be a man as

well as a brother. He is not to be frightened by the problem but attracted by it.

It remains still to be said as a sort of conclusion to the qualities of the country minister, that he must above every thing else have, what any true prophet of God must have, a burning spiritual message fresh from the heart of God. When his education, his energy, his initiative, his aggressiveness, his constructive ability, his patience, and his courage are vitalized by the spirit of Almighty God, he is then a man prepared to undertake the divine task of leading our people of the open country into a higher spiritual experience, and greater usefulness in the kingdom of God.

I would not disparage the call coming from the city, for it is a time when the congestion of population in the centers is presenting a serious front of opposition to the progress of the true religion of Jesus Christ, but, sir, it is my honest conviction that no call has ever sounded so loud as does this call from the country church today. It is a day rich with opportunity for the country church.

The awakened country church does not simply need the few years of apprenticeship and the last fading beams of an exhausted ministry, but it needs the very heart of the life and usefulness of the best of us.

If the strongest and best of our ministry will hear this call and will cheerfully say, "here am I, send me," it will mark the dawn of a new day for the rural church, for Christianity in America, and for the Kingdom of God throughout the world.

The Opportunity of the Country Church.

BY REV. J. W. CAMPBELL, QUITMAN, ARK.

The time has come for the solving of the "Rural Problem." The rural community has suffered for years on account of our best young men and women being attracted to city life. The cities offer them good schools, fine churches, splendid transportation and pleasant homes. The rural districts have failed to provide these things. There are four things necessary to the preservation of the "Country Life": Viz: Good roads, good schools, a community spirit and better churches. Without the first three, the fourth, (better churches) is almost an impossibility. In some of our rural districts, the roads are almost impassable. The legislature has enacted a law by which a community may apply for the surveying of a road, and the computation of the cost of construction. The proposition is then submitted to the owners of the land along the proposed route, and if a majority of them vote in favor of the road it will be built under the supervision of the state road commissioner. This, is the opportunity of the country pastor and his people to create sentiment for good roads. Our school levy is only seven mills, and in many of the rural districts the levy will only provide for three or four months school. The school houses are mere shacks, the equipment is out of date, and in many cases the teachers are boys and girls who know nothing about the proper training of the children.

To have better schools, we must have better houses, better equipment and better teachers. To do this, we need more money. There is now a proposition before the people of the state to increase the levy

to eleven mills. This is another opportunity for the country pastor and his flock to create sentiment, and see that the proposition is adopted. In the majority of our rural districts, our people lack the community spirit. They are not of one mind. The spirit of co-operation does not exist. The farm demonstrators of the state are organizing canning clubs, corn clubs, alfalfa clubs, and the cities have commercial clubs.

This is another opportunity for the country church to make a social center, organize boy scouts, encourage civic clubs, commercial organizations and other associations that will bring about a community spirit. With bad roads, poor school houses, lack of proper equipment, untrained teachers, unsanitary homes with bare walls, it is not strange that we have poor church houses, and a lack of reverence for the things of God. A man who will chew tobacco and spit on the floor and talk to his neighbor during services in a tumble-down shack in the country, will sit quietly and attentively during the service in a beautiful city church.

Since the state is ready to co-operate with the church in the improvement of the roads and schools, as well as the agricultural conditions of the rural districts, it is not only the obligation of the church to embrace the opportunity, but the church should be willing to remove some of the hindrances for which it is alone responsible.

HINDRANCES.

1. We have too many weak churches. Within a radius of five miles of the church of which I am pastor, there are five small Methodist churches, two Baptist and one Cambellite congregations. Some of these Methodist churches are only two miles apart. The classes are small, and they can only have preaching once a month. If we had good roads, good schools and a community spirit, four or five of these little struggling congregations could unite in one strong church, and none of them have to go more than three miles each Sabbath to attend services. Then instead of having forty persons present at church or Sunday school, there would be an attendance every Sabbath at church and Sunday school of three hundred or more, and that congregation could support a preacher and have a good church, modern Sunday school with the very best equipment and would stand for something in the community. The time has come for us to concentrate if we would do a constructive work that will dominate every phase of rural life.

2. We must have men as pastors in the country who have a vision, preparation and the qualifications for leadership. Too long have we been sending our best men away from the country. As soon as a pastor develops the qualifications of leadership and shows that he is capable of doing constructive work, he is sent to the city church, and when all of the important places are filled, those preachers who are left, are sent to some place in the country. For this condition of affairs, the church alone is to blame. It is the duty of the church to remove this hindrance or quit talking about the "Rural Problem."

3. Our pastorate is too short in the country. No man can do constructive work in the country if he is moved every year or two. No man, even if he has had the best of preparation and is a leader of men, can impress his individuality upon every phase of community life in a year or two. He is to be as wise as a serpent and as harmless as a dove. He must study men, not only as a whole, but as individuals.

He must touch child life. He must develop leaders. He must heal breaches. He must know his people; their joys, their sorrows, their besetting sins, their home life, their social life, their commercial life. He is their shepherd and must learn to know them by name, and they must learn to know his voice. This cannot be done in a year. It may take ten years. Our next General Conference can remove this hindrance and should do so. Until the time limit is removed, we cannot hope for the country preachers to do what they should do to solve the rural problem. We see our opportunity, we see our obligation. Let us as a church set about to remove the hindrances for which we are responsible.

The Development of the Country Church Problem— a Remedy.

BY DR. J. E. GODBEY.

Dr. Godbey spoke of the developments which have brought the country church problem, and made suggestions for bettering the conditions. The following is taken from that part of his address dealing with the remedy for existing conditions:

It is in the power of our church, without any change of her machinery, to fix a minimum salary for all preachers on home mission, or conference mission charges. Let it be \$600 or \$700, and subject to change, as the times may require. Let the individual charge be required to pledge a fare portion of this claim, according to ability; and let the remainder be paid out of the missionary collection for our home work. Such a precedent would put importance on the country work, and have the moral effect of toning it up all along the line.

But another scheme is suggested, which, if it can be worked, will bring far better results, since it has in view all the churches, and the solution of the country problem for all alike. That is, to make the school the focus of social influence, and the school district the basal unit of community organization. The movement now on foot, to enlarge the school districts so that a high school can be sustained in each, is entirely feasible and so sane, and so much demanded, that it is sure to be worked out. The accomplishment of this work would begin a new era of country life, creating advantages educational and social, which would greatly aid the organization of the common interests of the people. The churches are called upon to follow up and aid this movement. There should be a district church, Methodist, Baptist, Presbyterian or Christian, according as one or other of these might have the lead in the community. The field should, by common consent, be left to the strongest church. The working out of this scheme would proceed slowly. But it would be aided by community sentiments and interests, as the school district came to be the basis of community organization. Such an adjustment would be urged by public spirited men, both in and out of the church. The movement would be in harmony with a sentiment already wide spread and strengthening, which demands that, for the interest of the cause which they represent, the church lay aside their differences, confess to be non-essential and unite in movements which are essential to the success of the Master's cause.

It is one of the encouraging facts characteristic of this age that, while Christians will debate and differ about creeds and theologies, they will join hands at the call of duty for the accomplishment of a good work. If the chief difficulty in the working of this scheme is found in denominational prejudice the influence which has divided the Church into so many sects, then we will be compelled to acknowledge that the chief obstruction to the progress of Christianity today lies in conditions which the churches have created, and are now called, by every token, to remove. God calls us to advance upon this line. We may advance slowly.

A Constructive Program for a Country Church.

REV. CHAS. O. BEMIES, McCellantown, Pa.

The sentiment for rural progress has been rapidly advancing during the last few years, under the insistence of a few leaders in statesmanship, in transportation companies, in Agricultural Colleges, farmers' organizations, education, church, and through other sources. This sentiment is now ripe for practical expression in constructive programs that shall fit the conditions in each rural locality just as they are. These conditions must be mastered by the persons on the field who are actively trying to better those conditions, or by those who assume to be leaders in a local or a wider movement.

It is not the province of this address to describe conditions in the country districts of Arkansas, for they may be safely considered as about average. The thing about which every one is now interested especially is, what can the church, the school, and the farmers' organizations do to help themselves to make their own community more prosperous in their combined religious, social, educational, agricultural, and general welfare life?

MISSION OF THE COUNTRY CHURCH.

My purpose is to show, in an outline manner, the work which may be done by a rural pastor and church, and their relationship to the other phases of life in the country community. We are not dealing with theory, but with foundation facts. The first thing we ought to settle is, what business has the church to do anything but religious work? By what authority ought she to take an interest in things called secular? Let us refer immediately to our authority, the Bible. If you will look up the following passages, and others, you will find ample sanction for activity in community affairs: 1 Cor. 15, 24-28; Col. 1, 15-20; Eph. 1, 10; Phil. 2, 9-11; Heb. 2, 7-10; Is. 9, 7; Rev. 11, 15. By these and other passages we find that Jesus and the apostolic writers taught that He came to establish a universal earthly kingdom, which He styled the kingdom of Heaven on earth. This kingdom is to increase until it embraces everything on this earth, for He must reign until he has put down all rule, all authority, all power, all enemies, conquered all sciences, industries, and occupations of man; till He has subdued and gathered all things into His kingdom unto Himself. Christ is the General Manager under God to conquer over everything on earth; to gradually work all things around in such a way that they shall all come under His

sway, and acknowledge him as the Lord of all in reality of heart and in every phase of life. There is nothing in the world outside of this conquering purpose of Christ. This is the grand universal scope and plan of the head of the church. His followers are ordered to fall into line with that plan, and be the instruments by which all things are to be harmonized into a great working unity in this world. We are dealing with solid facts. We do not believe in empty phrases. Practically what are these "all things" which must be subdued by Christ's followers? Manifestly, they must be every thought and activity of human kind, private and associated. If it means anything at all the term means that all phases of industry, labor, capital, commerce, finance, transportation, communication, politics, government, education, science, philosophies, reform movements, social life, home life, development of natural resources, agriculture, and everything else which man does or has to do with, all must come under the actual regenerating and revitalizing domain of the General Manager, through the intelligent, determined, and persevering work of Christian men and women. If Christians are His earthly representatives, then the church must be, by virtue of her position, the one necessary cohesive force which shall vitally unite every department of human thought and activity into one grand harmoniously working whole.

These are the bed rock principles on which the rural church stands as a basis for community betterment. The rural parish is a local unit in the kingdom of Heaven on earth. The orders of the General Manager are to go in and possess the land and every thing in it or on it for Him and the best welfare of the people. This means precisely that the church herself must be purified and born anew, the people taught the all embracing scope of the work of the church, that trouble makers must cease their troubling, that agriculture and other rural industries must be encouraged and stimulated, that community conditions shall be bettered, that better education, the handmaid of religion and government, shall be promoted, politics cleansed, all organizations which are working for the rural welfare of their members or the people shall be extended the helping hand of brotherhood; that all organizations and activities within the community shall be permeated with the co-ordinating and co-operative spirit of the Master into a vitally related whole; and that all things antagonistic to the peace and prosperity of every one and every laudable thing shall be unitedly and successfully worked against. This is the program of the country church by direct authority of the General Manager. This is the preaching and the practice of the full Gospel of Christ.

STRENGTHEN EXISTING LINES OF WORK.

But where shall a rural pastor begin and what shall he do? About the first definite thing he can do is to strengthen the regular existing lines of work; the preaching service by plain, strong, logical sermons; the Sunday school and the Young Peoples Society, by well known methods; the visitation by thorough work; and the prayer meeting, if one has been the custom, by infusing into it a fresh vigorous spirit. While he is doing this he can venture on some few departures such as new or old kinds of social, choir practice or singing school, literary society, or such other interesting and profitable occasions, without incurring any antagonisms of the ultra conservatives who show the only piety they

have by saying, "I don't believe in having anything in the church but religious services."

ADJUSTMENT.

The most important thing during the first part of his ministry, if the rural minister is to do permanent work, is to adjust himself to the people and the community, and they to him. In this adjusting process he must diagnose his people and the community, like as a doctor's success depends on his ability to diagnose correctly a disease before administering a medicine. He must know his people and his community if he is to introduce any innovations, or he will not know what is the matter when they fail to materialize even after his finest efforts. Never take anything for granted. For instance, it is not enough for him to know that many of his men prefer to hang over the hog pens on Sunday morning rather than go to church, and that they are more interested in hogs than in Heaven; but what he needs to know is that if he is to interest those men in Heaven, he must first get interested in hogs. He ought to know whether a Duroc-Jersey is a hog or cow.

PASTOR MUST KNOW HIS PEOPLE.

He must very early find out who are the liars and the hypocrites, for they will probably be his most constant and confidential informants at first. If he makes the mistake of associating with such very much, the people will put him down as a gossip lover, and he cannot maintain their respect. It is safe to regard a person with an extra pious look, manner or talk as a very suspicious character until proven to be different. He should thoroughly familiarize himself with the diabolical skill of the few trouble makers, those self constituted elect who criticize everybody and every thing that goes on in the church, as also the pessimist who always says, "You can't do anything here and there's no use trying." The stingy man and woman are problems, for they will make every lying excuse to keep out of church work or church attendance, or oppose progress of any kind for fear it will cost a little something. He can easily discover the shiftless and drunken, but not so easily the ones who drink on the sly. He should quietly investigate the subject of social impurity in the community, not taking appearances or a supposed innocency for granted, and if he is not shocked, then he is in an exceptional community.

Family troubles, often interweaving a community, and a breach in the church or the community, play a most important part in hindering progress in church work. The cliques and classes everywhere present in the country are a botheration. The pastor must be a skillful surgeon indeed if he can succeed in healing these cleavages. He cannot ignore them in his private plans, and while not taking sides publicly or personally, he must understand them and guide his work accordingly. He ought to find out the peculiar, independent opinions of people or he will not know how to deal with them. Those eternal torments, the ones who are "touchy," who always imagine intentional personal slights, must be understood and treated like babies. He ought to analyze the utterly baleful influence of the really reputable good moral man of the region, not a church member, who is held up as an excuse by many or most of the people for not attending or belonging to church. He ought to find out just how it is that certain men, usually bad, exert such a decided general influence, and why certain others, usually good men, exert no appreciable influence whatever.

The church boss and the political boss require special study, for

they are factors to be reckoned with sooner or later. The man with money is looked up to, yet often despised, by the people. His word is usually law on church and other matters. He should also discover and develop those few who are susceptible to progress and public spiritedness, together with those rare choice spirits who have a Christlike disposition manifested in forceful character and in willingness to take hold of the real work of the church. The pastor should intimately know every boy and girl in the community by name and be practically a foster father to them all. In short he should study every individual and family group, their hereditary, family and social relationships and their real attitude toward the thing which the church should be interested in. The pastor in the country has a great deal to learn, and pitfalls are at every step. He must learn his people thoroughly in order to know how to walk this trap-set wilderness of human nature without getting caught.

He must also of necessity intelligently master those mighty factors in rural life, community sentiments. By community sentiments is meant the beliefs and motives which actuate the majority in a community manner or matter. For instance, why do the majority of people fear and submit to the church boss, or the political boss, or the trouble makers? Just what is their sentiment toward social impurity, and toward political corruption? Why are they not "Gospel Hungry?" Why are they indifferent to an active campaign for good roads, or for a better school system? What is their attitude toward the various organizations, lodges, and clubs, and what is the influence upon the church and community work? What is the real sentiment of the majority toward the church? Don't take anything for granted here. Do the people balk at public improvements of the simplest kinds? Do they say "The people won't work together?" and do they believe in the infallible "heredity fallacy," by which everyone must be and do just exactly as their parents or some distant relatives have done, without the power to change, just because "he was born that way?" The minister will find many absolutely false sentiments which must be educated out and transplanted with good ones. And he will also find a few good ones to start with. The country community, simple as it appears on the surface, is in reality a wonderfully complex affair, with nearly as many distinct and adverse component parts as there are individuals. This diagnosis is a necessary part and foundation of the constructive program. To unite all these diverse characters into an harmoniously working force for rural progress in all its phases, irrespective of church membership is the constructive problem which tests the generalship of the pastor to its utmost capacity and development. Gigantic as the task appears, yet the conquest of the church and community is almost certain to the Godly and determined man.

RELATION OF THE CHURCH TO SOCIAL LIFE.

It is as true as it is trite that man is naturally a social being. The farmer in general is, however, the great exception, as the much vaunted independent life and the very character of his lonely work produces, against nature, the habit of the unsocial or non-community life. That is, he is not in the habit of working together. He lives close to nature so far as outward conditions are concerned, yet he lives a most unnatural, or unsocial life in regard to associated work for the church or public welfare. The church, by common custom and habit of thought and practice, has held and is supposed to hold the chief place not only

in religion but in social life. Whether the country church now holds that position or not is aside from the question of what the country people believe and expect of the church. The splendid work of some rural public schools, of the grange, and of similar organizations, recognized and heartily lauded, but none can possibly take the place of the church in importance as the vital center of a true social life, for only the church stands for the highest as the representative of the all embracing earthly kingdom. A part is not greater than the whole. As the true social spirit is implanted by God and is a part of our nature, it is not an aid to religion, it is a very and indivisible part of it, and the expression of the social life is found in love to neighbors.

This is social christianity. There is no other. Everyone expects the church and her every service to be cordial and social, and the pastor must enthuse this atmosphere in the church, in his preaching, and in every department of the church work. The church which has the reputation of being a cold church is a dead one. Christ's second commandment, "Thou shalt love thy neighbor as thyself," is the command affecting every relationship between man and man, individual and associated. Love to God and to fellow men produces honest cordiality in all relations of life. When a man says that he "can't be social" he admits that he really does not love his fellow beings. The young people will have social life of some sort, and if the church does not provide wholesome amusement and recreative life for the young and older, they will provide it for themselves, often to the detriment of their characters. The social life of the country must be saved and used for Christ. This is a harder problem now in those many communities where the modern improvements of telephones, rural free delivery, trolley, and railroad have entered; for, however good these may be, they all further emphasize the individual life of the people and tend to scatter their interests to outside places for social and other life, thus helping to disintegrate the community life surrounding the church or the small town.

The social life, however, can be successfully revived and developed in such rural localities. Many of the old time social events can most profitably be revived, such as the singing school and choir practice for both services and entertainment work. Give the singers a constant and varied object to practice for and the church can keep and develop their interest. The practice times are also social occasions, binding the young or the adult people together in a common purpose. The old district Sunday school conventions are being again brought into activity on a more definite and wide spreading basis, and should be made much of by the rural church as a social event. The same may be said of the ladies aid or the missionary society, meeting around at different houses or at the church, with a meal at which the men folks are invited at so much per plate, perhaps. The "Harvest home" has largely given way to the big Sunday school picnic, which is practically a reunion of the church members, scholars, and former members and scholars. The "Home day" or "Week" of some churches or communities can be inaugurated and successfully managed by the church to the untold profit of the community and church spirit. Family reunions in the country are to be encouraged, as they help to build up sentiment for rural life. The quiltings and "apple parings" could be revived to the real advantage of neighborly social life. The debating or literary society is and can be used with multiplied benefit in the rural parish, as it develops the mental ability and social nature, and helps train young

people and others in public speaking which can be used to good advantage in other departments of church work. The literary society is an effective means of developing church workers. Occasionally country people like to have a big festival where almost every kind of refreshment is in evidence, and the box social is to many a prolific source of enjoyment. These are surely informal enough to suit any one. Parties of various kinds can easily be gotten up with wholesome games to occupy the time. The surprise party is always enjoyable either as a birthday event or for some other occasion, provided they do not occur too often. A kitchen shower for every young couple of the congregation or of the Young Peoples Society who gets married is one of the jolliest times in the social line. The spelling bee always brings large crowds and can be made an annual event. Amateur plays of varied character, entertainments, and home talent concerts, not only afford delightful occasions but the practice nights for them are also social events of no small importance. There is a goodly list of special days during the year which ought to be made the most of in the rural church, such as Christmas, Lincoln's and Washington's birthday, Valentine day, Children's day, Fourth of July, Rally day, Hallowe'en, Thanksgiving, together with possible annual local events. The annual revival services are usually regarded as a sort of social occasion, as well as religious, of special importance. This is most natural and right, for religion is social, and people, in country or in city, like to go where there is a crowd.

In all the social work the rule should be to keep the young folks especially busy with varied phases of social life. Something of a good, interesting and developing character should be going on all the time or in process of preparation. The country church has the divine opportunity of inspiring and rightly directing the social activities of the young people, who will then not care to run around to dances and card parties. All of this leads to the essential need of an institutional church building or a parish house. No one need have any fear that the development of such social life will secularize the church, for the opposite is true, as it actually helps to spiritualize her more thoroughly, for the social is an undivided part of the spiritual.

RELATION OF THE CHURCH TO AGRICULTURE.

Take another line, the relation of the country church to scientific agriculture. No rural church can be prosperous if the men are poor farmers. On the other hand, a live pastor can so re-direct the agriculture of a district as to be an efficient aid in making a prosperous out of a poor farming community, thus reacting on the church and causing it to share in the common prosperity. The pastor, if he is to be a leader or inspirer of agricultural progress, must inform himself as to the best methods of general and special farming, by studying bulletins, reports, and books; by taking a couple of good farm papers; by studying the methods of good farming practiced by one or more farmers in his whole community; and by taking some kind of a course at the Agricultural College, if possible, or a correspondence course. He ought to study adaptability of the soils to the most suitable crops, general and special, and of the available markets. He can have, with fine effect, a model garden of his own, working it himself, and perhaps have a few experimental plots for farm crops, keeping accurate account of all things. He ought to be able to discover just why some farmers succeed and why the majority do not, and unobtrusively show them how to suc-

ceed. This may appear rather a preposterous undertaking for a pastor, and be considered by some to be out of his line; but he is the only man in the community paid to devote his whole time to the general welfare of the whole community. Besides, farming is spiritual work. The farmer necessarily works in partnership, consciously or unconsciously, with the Almighty who supplies the permanent capital of soil, rain, sunshine, seasons, chemical action, and the spirit of life in the germ of all plants and of all animals. Every man who does his part in the raising of an ear of corn is engaged in a spiritual labor, for he is working in direct harmony with the God of all things. To separate farming from spiritual things is an unwarranted contortion of fundamental facts and relationships. The farmer's work is directed toward producing spiritual results; that is, helping to develop the proper growth of the God-given spirit of life in his plants and animals. The preacher's work is called spiritual because it deals primarily with the proper planting and development of the spirit of life in the human being, just as the farmer does in the plant and animal. Both stand peculiarly related in the work. The interest of one is the interest of the other. If the farmer helps the minister the latter may with equal consistency help the farmer. There are many things the pastor can do.

Successful agriculture in this generation must necessarily be different from former years, for we can no longer "mine" the land for crops. It must be based upon exact science, towards which the average farmer is exceedingly slow to move or to accept. The pastor's mind is usually well trained, enabling him to study up the facts and problems of the new science far better and quicker than the farmer. Of course this takes time, but he can easily acquire the essentials without being a technician, and become a leader in the rebuilding of a new and more prosperous agriculture in his parish. While learning the branches of the science he can develop the sentiment by intelligently talking about improved farming during his pastoral visits and when meeting people at different times and places, beside incidental references and illustrations in his sermons. By intelligent followup methods of personal work he may finally induce some to begin the new upbuilding line of farming, and be able to help guide them in their individual plans of development.

The pastor may also succeed in getting many men to send regularly for the U. S. and the state agricultural publications, and then talk over the contents with a view to practicing some of the most feasible suggestions. He can probably get one or more farmers to attend "Farmers week" at the Agricultural College, or induce some of the younger men to take the short course at the institution in some special line, such as dairying, fruit culture or market gardening, and encourage them to put their information into practice. He can also probably inspire one or more young men to take the full agricultural college course. Or, again, he may persuade some of the young or older men to take up one of the correspondence courses in general or special farming which nearly all agricultural colleges provides. He may induce some of the farmers to send samples of their farm soil to the college for analysis, asking the professor to recommend treatment and advice regarding adaptability of crops. Demonstration work in pruning, spraying and setting out of orchards is usually provided free by one of the state departments. The pastor can get this demonstration for some orchard in his parish if he is tactfully persistent. This always increases active interests in

fruit culture. The college usually stands ready to provide a suitable list of books covering the practical phases of the new agriculture for reading circles. His men's organization, the brotherhood or adult Bible class can find wide scope in taking up these lines of work and pushing them through to increasing success. These men may have "experience meetings" once a month or oftener, when informal talks by the members on their successes, failures and experiences in various phases of their farming might be given with an interest which would mean an untold progress for the community. He may induce more people to subscribe for one or more farm papers, and talk about the contents as they meet each other. He can write up agricultural articles for the county papers, especially presenting the success in any line among farmers in his region, thus helping to produce a healthy rivalry and inspiration to progress. He can have a local corn show as an annual event, either in connection with Thanksgiving service or as a special occasion. Other products may be exhibited also, or a community fair may be held each year in the church or parish house or some other suitable place. The minister can also have a boy's corn growing contest among the Sunday school boys, and vegetable growing contests for the girls; or a prize for the best kept yard or flower bed, or garden. He can generally get specialists from the college or the state department to come for addresses during a local event or celebration.

Some churches have from one to twenty-five acres in connection with the parsonage. This affords the minister a fine opportunity to go into some special line of farming, such as orchard and berries; vegetable gardening; dairying on a small scale; the raising of forage crops, alfalfa, clover, timothy, millet, etc.; poultry plant; bees; hogs; potatoes; or some other specialty. If he does this intelligently and systematically, it not only helps to solve the larger salary question, but raises him mightily in the estimation of all his people, and vastly increases his influence in every direction. Sometimes the pastor may become the manager of a farm in the community for some absent landlord, and so adjust his salary and help to raise the standard of agriculture in his region. But he ought to be sure of his ground first. There are other things a pastor may do, but he cannot do everything. He must look over his field and decide what lines are best to pursue to produce the best results. The most valuable endowment any country church can possess is to help elevate the agricultural industries and to train them into affiliation with the church. Thus directed, a prosperous community will make a prosperous church.

RELATION OF PASTOR TO THE PUBLIC SCHOOLS.

In the educational line the pastor has a great opportunity likewise. If education is the handmaid of religion, it ought not to be in the hands of ignorant, selfish, unprogressive and often unscrupulous men, which is frequently the case in the country. He should strive to raise the sentiment for honest, capable, and safely progressive men in the school board, as otherwise the schools will be run in the same old ruts. This largely accounts for the mental unprogressiveness of many in the country. If the church is strong, decent men will be elected, and the church and pastor have the opportunity of being the center of the inspiration and direction of the efficiency of the school system. The brain is endowed with the mysterious and God-given spirit of life manifested in the power of thought. To train this life or thought principle

into right ways of thinking, and therefore, of acting, is the province of both the schools and the church, thus vitally relating the church to the public education of the young. The pastor ought to inform himself as to the local school question and its needs, and what progressive rural schools are doing elsewhere, obtain and study bulletins and reports, books and papers, and proceed nearly point for point in his propaganda for the educational progress of his community as in the agricultural development, by personal and public work. His efforts will probably also include the securing of a station for the state traveling library, a reading circle, the inspiring and sending of young people to higher educational institutions to fit for pursuits which he has discovered they are fitted for, raise sentiment for township vocational high school, consolidated graded schools where advisable, attend and take intelligent part in teachers' institutes without intrusion, develop sentiment for township superintendent, have practical talks by successful men in different lines, preach on education occasionally and use kindred illustrations frequently, use stereopticon with educational and travel sets of slides, help to get teacher's salaries raised, confer with teachers privately as to means and methods of progress in their school work, and many other things he is doing and can do for the educational progress of his people. If there is no increasing sentiment for a higher educational movement both in the schools and in the homes, the church and the pastor are to blame, for it is a part of his legitimate business if it is not being done.

OTHER ACTIVITIES.

In the matter of those various improvements known under the general name of community welfare, the pastor may play a leading part by pursuing the same methods as outlined in the foregoing. If the children are to grow up with love for the country and the small town, there must be improvements which make the rural community attractive. The minister can develop and guide the sentiment for such things as church and cemetery improvements, beautiful yard movement including the schoolhouse, the town beautiful movement, better streets, sidewalks, and country roads, water supply, sewerage disposal for town and houses, fire protection, sanitation for home and town, lighting for streets, the playground movement, athletics, the town band and band stand, other musical organizations, a reading and social room, library, the no-saloon campaign, the attack on rural corrupt politics, introduction of telephone lines. These are a part of them, and other things he can do to help make the Kingdom of Heaven more of a reality in his particular locality. He must always be thoroughly well informed in the subject of his next move before launching it, and must take care to educate the people up to it, for country people suspicion sudden moves for progress. If no one else is doing this kind of work it is clearly within the province of the church to inspire it into being.

In regard to his relation to every other institution in the community which is already doing some of these things mentioned in this address, or other things, the pastor should heartily co-operate in every way possible without giving the impression of intrusion. With the schools, other churches, and possible farmers' organizations, lodges, laudable clubs, or other societies in his community, he should be in the most cordial of relations and be ready to help co-operate in anything which is for the good of the people of the entire parish, without overlapping or duplicating work.

The country church has a more glorious position of efficiency for the future than she ever has had in the past, but she and the community embraced in her parish must be conquered one by one, and held as a real part of Christ's all inclusive earthly Kingdom. This conquest must be undertaken by real men with the red blood of courage in their veins, the blood of Jesus Christ, the Master Man.

The Church and the "Community Center."

DR. ARTHUR E. HOLT, Manhattan, Kansas.

To a student of modern rural life nothing is more interesting than the itching of some four or five rural institutions to become the accepted "Community Center" of the recognized rural community. One need not attend very many meetings of social organizations, public school associations, religious organizations without detecting a more or less conscious desire to be center in the new rural community. Among these champions of various types is a strong and respectable group who would make the church perform this function. Their slogan is sometimes stated, "Nothing happens without the church." The church is to be the center around which all the work of the community organizes. There is very little the minister ought not to know. He should be an expert farm adviser, superintendent of play grounds, promoter of community health, leader in community marketing as well as preacher and director of religious education inside of his church. All this follows logically if the church is to become a community center. The chief obstacle in the realization of this program is of course the denominational one and from these people there is a perpetual roar of protest against denominations in the rural community. The denomination is organized from a center outside the community and of course most effectively blocks any attempt at making the local church a community center.

Now the thesis of this article briefly stated is that the sooner the Protestant churches lose their anxiety to be "community centers" the sooner will they begin to serve the community in accordance with the true genius of the church. It is a devitalizing ambition and works itself in several forms of weakness. If the Protestant church is to become a community center it must strike a level with the community which will rob it of its own certainty and prophetic power. *A community program for a church is good; a community platform is bad.* The community center must be located with reference to the community. The church centers in a stream of spiritual and social life entirely outside that community and is in that community to speak in terms of a life that the community of itself cannot produce. It serves by being imperialistic. The church can not ultimately be a social center because it must often divide the community. A great many people have the very queer notion that if the creedal differences were dropped the whole community would naturally flow together into one channel and that would be religious. But a program of social righteousness and personal purity will draw lines sufficiently distinct in any community to keep that community from being *centered* around the organization which draws these lines. Is the church never again to bring a sword and not peace to the rural community? The ideal is nearer to the Catholic theory than it is

that of the Protestant; for the Catholic believes that the church should absorb the community with all its activities, whereas the Protestant thinks of the church as a leavening and criticising force inside the community life.

It seems petty to criticise those who wish to make the church a community center because their efforts grow out of an attempt to be loyal to the church and to relate the church to the community. Their efforts would be more successful if they would discriminate between a church with a community platform and a church with a *Christian platform* and a *community program*. The church gets its platform from God through Jesus, it ought to have a community program but not a community platform. The Christian doctrine of service is not to be interpreted in a way which makes Christianity less Christocentric. If an organization which accepts Jesus as Lord and Master can organize the activities of the community let us be glad that life can be organized on such a high plane and let it be forever an ideal that Christian principles shall prevail in all the activities of the community, but the church will best accomplish this not by striking an average of the community like an entertainment association or a lecture platform, but by keeping itself free to criticise and to praise in the name of a type of life which claimed a worth so supreme that it could say half the community shall be taken and the other half left.

All this is not in any way to be interpreted as a criticism of the attempt to give to the rural community more tangible form and to locate a center. There is an imperative need of this. Such organizations as the Neighboring Improvement Associations and kindred organizations, which are nation-wide in their development, will accomplish this task. The church which must moralize and idealize that community in terms of the Kingdom of God on earth needs to have that community defined, and to a certain extent, created. At present in too many places the church lacks an organic life in which it can function. Here the minister should be picked to help start organizations which can create an outward form for the community, but the church must reserve for itself the task of idealizing that community and energizing its inner life. Other organizations will functionize inside this neighborhood organization. The school will make its contribution, the social club will make its contribution. All will function as a free institution inside an organic life which will be best served by a free church. And as a corollary of this view it might be mentioned that many communities can stand two churches even as they can stand two political parties and two grocery stores and two doctors, and be none the poorer, provided the churches and the grocery stores have a community program. It could even be maintained, I think, that as a community to all the better if it has a progressive and conservative political party it may be all the better if it has two churches, one a conservative and the other a progressive. At least, the right of a church to exist is determined by the quality of its message and the need of the community for the message. The task of the church is to radiate moral and spiritual energy. Only occasionally will the church be popular enough to secure a majority vote. For a church which is leaving the community to withdraw just because there is another church, may sometimes be treachery to the community. The community needs a moral and spiritual Lord more than it needs a social center. They are not to be identified. The church should know which it is to furnish.

Elements of Ministerial Leadership.

BY DR. J. F. HINKHOUSE, Fairfield, Iowa.

The first element of ministerial leadership that I would name is this: A profound conviction of a divine call to the sacred office, not simply a conviction, but a profound conviction, that one is called is necessary to make one a leader in the gospel ministry. More than this is needed, there must be a profound conviction that the call is from God.

The man who does not have this kind of a conviction will never make an efficient ministerial leader. He will never do much in impressing his cause on the hearts of the people. He will never lead the forces of God in a very successful campaign against the entrenched forces of unrighteousness. He will never lead God's people very far into the larger and more vital things of the Kingdom. No one, I think, will question that this conviction is a primal element of ministerial leadership.

This one thing, though, will not insure success. One may be mistaken in the evidences of the call. The sign that he sees in the heavens may not mean that he is called thereby to preach, but rather to plow corn.

Then, too, it might be well to observe in this connection that the call to the ministry does not always imply that the one thus called is to be a *great* leader. God can and does make use of men in the ministry who have but one talent as well as those who possess more. But if one becomes a great leader in the ministry of the Son of God the greatness of that leadership will have a close connection with the profound conviction of the call being from God.

Should we look for historical illustration we can find them a plenty. The pre-eminent leader of the Old Testament dispensation is Moses. He had a profound conviction of the divine character of his call in the superabundant testimony of the burning bush at the outset of his ministry, and of God's continual guiding voice all through his career.

Another Old Testament illustration is that of the great evangelistic prophet. Isaiah had no question either about his call to the ministry or of its being from God. His altar experience in the temple settled that. It was not simply the action of the seraphim taking the live coal from off the altar wherewith he touched his lips, but it was the voice of the Lord saying, "Whom shall I send and who will go for us?" constraining him to say, "Here am I; send me." Isaiah's conviction of the divine nature of his call was well grounded, and hence made possible his great leadership.

In the New Testament we have two fine illustrations. John the Baptist is one. When the deputation from the Sanhedrin came to him, asking him about who he was and hence his mission, he makes instant reply: "I am the voice of one crying in the wilderness. Make straight the way of the Lord, as saith the prophet, Isaiah."

Paul is another. It was at Damascus that he got his call in circumstances so extraordinary that he was not left in doubt in any way,

and hence he was ever under the conviction, "Woe is me if I preach not the gospel." This profound conviction not only sent him out on his continental tours, but gave a tone to his preaching that compelled attention.

The greatest leader of all the ages—the man of Gallilee—had this conviction about himself as is evidenced by his memorable Sabbath day conduct in the synagogue at Nazareth. "This day," says he, "is this scripture fulfilled in your ears." What scripture? The prophecy of Isaiah running thus, "The spirit of the Lord is upon me because He hath anointed me to preach the gospel."

There may be men in the ministry who are doing good service who do not have this profound conviction, but they will never do any great conservative work, nor will they ever do much to outgeneral the forces of evil.

A second element in ministerial leadership is the being gripped by a profound conviction of the fundamentals of the Christian religion. One may have a profound conviction of his call, but will never be a *true* leader in the ministry because he may not have a profound conviction of the fundamentals of the gospel that he is called to preach.

One who has natural gifts of leadership may do some leading as a minister, but his leading may never eventuate in anything good. Indeed, it may result in much harm because of the lack of this second element of leadership. The pages of church history furnish the names of many such. Men have arisen in all ages who have felt a call to this work and have done great injury because of the failure to be gripped with an *intelligent* conviction of the gospel fundamentals.

Some of these have been lop-sided men, holding the truth in well-balanced proportions, overemphasizing some and minimizing others. Some have gone so far as to reject the cardinal tenets of the Word of God. Now, no matter what may be the conviction that such men may have as to their call, no matter what may be their temporary success in leading some people to follow them, they are in no true sense ministerial leaders, for the ultimate end of their leading is bad. It does not advance the interests of the kingdom, but rather makes for confusion and retardment.

Need I mention the all essential doctrines wherewith one needs to be gripped intelligently to become a real leader in ministerial ranks, I would specify these:

1. Belief in the integrity, authority, and inspiration of the holy scriptures—that they are wholly inspired, perfectly reliable, fully comprehensive in their scope and final in their authority.

2. Belief in the deity of Christ, "Very God of very God," born of the Virgin Mary, conceived by the power of the Holy Ghost; crucified, dead, and buried, rising from the dead on the third day.

3. Belief in the vicarious death of Jesus Christ, making atonement for the sin of the world, providing salvation sufficient for all men. Becoming efficient for all who by faith accept the salvation thus wrought out.

4. Belief that the period of probation ends with death. After this comes the resurrection of the body, the final judgment, and the eternal separation of the good and the bad, assigning the former to the mansions of bliss and the latter to the place of the blackness of darkness.

These in the main are the great doctrines wherewith one who is to be a ministerial leader is to profoundly and intelligently be gripped. All the great leaders of the past have been so gripped—Paul, Athanasius,

Augustine, Luther, Calvin, Knox, the Wesleys, Whitefield, Edwards, Moody, and Sunday of the present.

A third element of ministerial leadership is a deep and an abiding love for the work of the ministry. One who does not have love for his work can never inspire much zeal and endeavor in the cause which he is supposed to represent. Such a person never gets anywhere himself, and hence those who labor under, or with him, get no inspiration to push with vigor on. He who bemoans the fate that induced him to enter the ministry and wishes that there were something else that he could do will miserably fail as a leader. He that does this, or that, or the other thing in a half hearted, haphazard sort of a way and does it only because he feels it is his duty as an ordained minister so to do has no place in the ministry. He is a dreadful misfit and a stumbling block to many.

But the men who have this third element of leadership in their makeup are they who never for a moment have had a single regret that God has accounted them worthy to be put into the ministry. They are the men who thank God daily for the great honor He has placed upon them that they have a place and a part, no matter how humble, in this blessed service; who never feel that the duties incident to the holy calling are irksome or trivial, but who delight to do all that falls to their lot; who would not exchange places with any other class of men on the face of the earth, no matter how exalted their office may seem to be; men who have the spirit of Paul as he puts it in his second letter to the Corinthians: "I will very gladly spend and be spent for you (your souls in the margin), though the more abundantly I love you the less I be loved."

He who does not have something of this spirit of love for his work and office, no matter whatever else he may have, is lacking in a very important element of successful ministerial leadership; and he who does possess this rare trait, no matter whatever else he may lack, will surprise the world with his ability to bring things to pass. He will often be the wonder, not to say the envy, of his more brilliant brethren.

A fourth element of ministerial leadership is that of thorough preparation for the work demanded. And by the way, did you ever stop to think of the great variety of work that is demanded of the modern-day minister of Jesus Christ? No other calling has so complete and overwhelming variety. No natural or acquired gift of which man is capable but finds a place of need in ministerial labor. I care not how large the endowment, its possessor will find that though it were multiplied an hundred fold it would not yet be sufficient for all the demands that are sure to be made upon it. It follows then that the need of thorough preparation can be scarcely over-magnified.

That preparation should at least be two fold. First, it should be for the heart. It should be along lines that are considered distinctly religious. It should consist in cultivating an intimate acquaintance with the deep things of God. Or, shall I not rather say, cultivating the presence of God? It should concern itself much with the mind of Christ. Not only should the minister have this acquaintance and knowledge, but his whole conduct should be dominated by the best graces of the Son of God. He should practice what he preaches, not by conscious effort, but as unconsciously and as naturally as he breathes the enveloping air. He must not say to his auditors, "Do not do as I do, but as I tell you to do." But rather with Paul, he must say in all sincerity, "Be ye followers of me." That this kind of preparation is primal and can not be too thor-

ough, goes without question; that it can be secured only with much prayer and fasting and Holy Ghost burning, is also a matter of universal experience.

The second item of thorough training for ministerial leadership is that of the head. The best mental training that the best schools can give is none too good for the present day minister. It has never been too good in any age. God can use men of small mental calibre and equipment, to do large things, if he wishes to I am willing to admit, but I am also quick to declare that so far as my observation extends God does not find it convenient so to do. There is one passage of scripture that has been mightily overworked in some quarters that bears somewhat on this phase of the subject. It is that of First Corinthians, where Paul writes: "Ye see your calling, brethern, how that not many wise men after the flesh are called, but God hath chosen the weak things of the world to confound the things that are mighty," etc.

The greatest leader of the Old Testament dispensation is Moses. What about the preparation for the work he did? Forty years of preparation in the schools of Egypt, in all of whose wisdom he was learned; forty years in the wilderness, learning its possibilities to maintain the children of Israel while they were being moulded into a nation. The great leader of the New Testament dispensation is the incomparable Paul. His wonderfully fertile mind was cultivated by years of schooling in the colleges of Tarsus and the theological seminary at Jerusalem. Has not the same been true to some extent of almost every critical age of the church? The leaders have been men of trained intellects, with large mental development. Call the roll of the church's heroes and see if it be not so. If occasionally there arises a man who does great things as a Moody or a Sunday who have not had the training of the schools it will not do to say that they have not had splendid mental training. These two have had it despite the lack of the usual way of securing it. Like the immortal Lincoln they have secured it in the world's great university of hard knocks.

There is no other calling that demands such a high degree of preparation, and that along so many different lines, as that of the gospel ministry. There is no other calling so likely to tax to the utmost the highest sort of mentality wherewith the highest type of the thinking man may be endowed.

The fifth element of ministerial leadership is that of vision. It is hard to find words strong enough to properly emphasize the importance of this element. Without vision no man can lead, though he may follow and do good service. Other things being equal the man endowed with the most comprehensive vision will be the greatest leader. The man with a sane vision, though lacking in many other regards, is apt to do the larger service in the Kingdom.

What is vision? It is the gift of seeing things—not apparitions or fantasies, but real things, things as they are, things as they exist in relation to other things. This is no common gift. It is by no means the common possession of mankind. In its highest form it is rare among the sons of men. Its lack works especial havoc with ministerial accomplishment. The minister's view of the nature of his calling is apt to cause him to keep his head so high in the air that he does not see what is in the way of his feet—that he does not comprehend the nature of the currents that are about him, and so his work is greatly crippled, if not brought to naught. Oh "wad some giftie gie us," not

"to see ourself's as ithers see us," but that we might rather see things as they are. This would surely "from many a blunder free us and foolish notion."

But the gift of vision needed for ministerial leadership has to do with seeing things that are not in sight. It has to do with things to be. To foresee things, this is the special function of vision. This is a rare gift and happy is he who possesses it in large measure. He then knows how to shape the course of present events so as to correlate them to things that are about to be. It is the knowing how to build the bridge across the chasm that separates the present from the future day. It is the tunnel that penetrates the mountain of darkness that separates the fading light of today from the more glorious light of tomorrow's rising sun.

It is the knowing how to direct the energies of today so as to connect them with the demands of tomorrow. Where one has this gift he is going to be an object of surprise, because he is constantly bringing impossible things to pass. He is the man who does things—not because he works harder, but because he foresees the end from the beginning.

A sixth element of ministerial leadership is found in what I call common sense. Now, whatever else common sense may or may not be, it is a gift. It is something inherent rather than put on. Poets are born and not made. So are men of rare common sense. There is a sense in which it may be a cultivated gift, that is, one may increase it by wise use or diminish it by foolish neglect, just as in the case of one who possesses the poetic bias. At least wisdom is gained in the school of experience.

Common sense in its highest form is a rare gift, whether we consider the extent of its distribution or its great value in conduct. Too few have it in any large measure. Those who do possess it have a treasure in value above many rubies.

It may be defined as the ability to do the right thing at the right time in the right way, always insuring right results. It is more than the ability to do this; it involves the certainty that its possessor will so do. It was good Dr. McCosh of Princeton University that was accustomed to greet the incoming students to the school over which he presided, by saying that the school could do many things for them along lines of education, morals, religion, and general culture, provided they had common sense. But if they lacked this gift, "Then," he would say, "God have mercy on your souls. There is nothing that the school can do for you to make you useful or happy." So with the minister who is lacking here. No other gift, natural or acquired, no combination of gifts will atone or make amends for its lack. The greater his general ability the sadder his failure and the more surely will he become a byword and a reproach among those who sit on the seat of the scornful. The type of man I have in mind is that kind of whom we hear it said, "When he gets in the pulpit he should never get out. And when he is out we fervently pray that he may never venture in again."

A seventh element of ministerial leadership is one of many ingredients. It is the spirit of undying faith, courage, patience, and perseverance. It is a rope of many strands.

The minister must have faith to a very large extent. He must have faith in himself, in the people whom he would serve, and the God who gives him his commission. If he does not believe in himself nobody else will, and he will not command attention. If he does not believe in the

people he will not attract them nor get their good will without which he can do nothing. If he does not believe in God Almighty he will accomplish nothing—will have no spiritual power—he will be like wire that has lost its connection with the dynamo.

As to courage, he must have this, for the enemy is legion and the wiles of the adversary are many and without mercy. They will give no quarter. He will need courage for the loneliness of his vocation. For, like Christ, he will be constrained to say to even his most sympathetic followers: "Will ye also go away?" He will find the many apathetic, indifferent, and unconcerned, while not a few will be belligerent and hostile to a degree.

As to patience, the sweetly enduring all the manifold trials and vexations incident to the minister's life, there can be no successful ministerial leadership with this lacking. Was it not the crowning grace of Moses? It was very conspicuous in the work of Paul as is evidenced by his declaration, "None of these things move me so that I might finish with joy the ministry which I have received of the Lord Jesus Christ."

As to perseverance, the grace of keeping ever and always at it, the grace of continuance one might call it, the in-season and out-of-season activity; this is indispensable to ministerial leadership. It stands out as a prominent characteristic of the apostle to the Gentiles: He never ceased to do the things at hand, while at the same time he was preaching out very vigorously to the things that were before and beyond. Christ, our great exemplar, has set us a good precedent when he refused to heed his disciples' request to eat when talking to the woman at Jacob's well, saying: "My meat is to do the will of him that sent me," and attain when he declares, "I must work the works of him that sent me while it is day."

Here, brethren, are set forth in a poor, feeble way, seven elements of successful ministerial leadership:

A profound conviction that one is called of God.

Being gripped by an intelligent conviction of the gospel fundamentals.

A deep and an abiding love for the work of the ministry.

A thorough preparation for the manifold work demanded.

The gift of vision.

The gift and grace of common sense.

The multiple spirit of undying faith, courage, patience, and perseverance.

The number is scriptural and stands for perfection—completeness. These are more than enough for our consideration at this time. We do well to make frequent review of them. I would not say that they complete the possible list of elements that go to make up the most efficient ministerial leadership. Much less would I adventure to believe that the treatment given them in this paper is perfect, but if it stimulates anyone to make a fresh inventory of the elements entering into his leadership—or the lack thereof—if this paper stimulates in any degree a greater desire on the part of anyone for a larger degree of success in the highest and the holiest of all callings, I shall feel abundantly repaid for my labor, and will know that my effort has had a good reward.

The Need of a Large Conservation of Wealth for the Country Church and How to Secure It.

BY REV. J. M. ORMUND, Hillsboro, N. C.

In whatever direction we turn in the study of the country church problem we are face to face with this fact: that the problem of the church and the problem of the country are inseparably linked together. The bread and butter question in the country lies at the foundation of the physical structure of the church. Every condition affecting the economic life of the country has its influence upon the country church. During the half century just behind us rural America has not enjoyed a prosperity proportionate to that of the American city. There are marked evidences, therefore, of deadness in all rural institutions. The country church has suffered greatly on account of this condition. We are just now, however, on the threshold of a new era of rural prosperity. A slight knowledge of the country will reveal this fact. We pastors hear it almost every day from the life of the country people in statements like this, "That farm over there of 100 acres should have been bought ten years ago for \$500 but today Smith has a price on it of \$2500." Not long ago I spent a few days at my old country home in Green county, in eastern North Carolina. While there they told me that farms small and large were being bought at prices ranging from \$80 to \$100 per acre. Only a few years ago one of the best farms in the community sold at \$15 per acre. I know a large truck planter who values his land at \$500 per acre. The greatly increased price of land is not any local condition but is more or less seen throughout the country. This new rural prosperity is bringing into use many comforts and conveniences to the country people. Good roads are being constructed, new and better homes are being built, the ring of the telephone is heard in every dwelling, automobiles are being used more and more by farmers, time saving machinery for farm work has a larger place, better educational advantages are given to the boys and girls, all the country people have better opportunity for taking trips and vacations and seeing something of the outside world. These things mean much to the country. Along with these added attractions to country life have come new and large opportunities for the country church. Let us then, during the time given consider the need for a larger consecration of wealth for the use of the church and how it is to be secured.

A larger consecration of the country's wealth is needed in order that the country pastor may receive a salary large enough to more adequately meet the needs of himself and family. That the country pastor is underpaid does not occur to many country people. They do not know how much difference it makes to have to buy wood, corn, eggs, chickens, milk, butter, hay, meat, and fruit, articles which now are very high, yet none of which the farmers have to buy. With all these products in lavish quantity at their disposal the average country family can live on \$500 per year. Forgetting that their pastor is not so

fortunately situated they suppose he can get along well enough on the same amount of money. The average minister does not estimate his services in terms of money. He simply desires a comfortable living for himself and family. By this I mean a sufficient income to relieve him of undue concern about temporal matters so as to allow him to give his full time and strength to the spiritual uplift of the community. It should permit him to keep abreast of the time by adding books to his library and by attending such conventions and conferences as will give him new thought and inspiration. It must be enough to educate his children and prepare them for a life of usefulness. Many of our strongest pastors have been compelled to leave the country work because the country church has failed to meet the actual needs of these men. Unless the country church can increase the salary paid its pastors there is no hope that it will secure or retain the best men.

Another situation which calls desperately to the new era for more funds is the condition of the country church buildings. Most of our country churches were built without regard to comfort or attractiveness and are wholly inadequate to meet the demands of the working church. There is great need for a revival in country church building. We are seriously handicapped particularly in the Sunday schools and Epworth Leagues because of inadequate facilities. Many of these houses have become dilapidated and present a disreputable picture, yet if a new church is proposed some leading member will surely hold the position that it is "Good enough for us, we don't want fine churches." I have never seen a country church that met the approval of God because of being too fine, but I declare to you there are hundreds of them back in North Carolina, so uncomfortable and indecent that the community is not uplifted and God is not honored.

The enlarged conception of the financial support of the country church would create sufficient funds above the support of the pastor and the upkeep of the church property to enable the church to project such plans as would be of the highest good to the community which do not now exist because of a lack of funds. The church's mission does not end when it conducts an occasional service at the church for the benefit of those who attend, but it is called to serve the highest interests of the entire community. The supreme objective of the church located anywhere is to minister to the spiritual needs of the people, but in order to do this properly it must be deeply concerned about the temporal condition of the people, and it should strive to direct the thought of the people. It is objected that the church has no place in the community life save to preach the Gospel. I accept that objection provided the interpretation of "Preaching the Gospel" is made to embrace other duties besides the pulpit proclamation of the Gospel. The objection, however, doubtless arises out of a confusion of the task of the preacher with that of the church. The preacher is the leader in chief of the church, he is a part of the church, but he is not the whole church. And the supreme task of the preacher is to proclaim with authority the Gospel of Jesus Christ which is the power of God unto salvation. But when you have outlined his duties you have still to tell us what is the duty of that large part of the church who are not preachers. "The church is the body of Christ, and members in particular." Jesus preached but that is by no means all he did. So when he sent out the Twelve there were other items in their program. If the church is Christ's body, his agent for carrying out his will, we must see at once that it means a

great deal more than simply offering to preach once each month. This is all that is going on in many country churches today. The very figure of the human body which is used to show the church's relation to Christ and its function convey the idea of unity in variety. There is a variety of operations but a unity of purpose. Every member of the church must be moved by a single purpose but operating with a distinct task. We are not all apostles and prophets, but some of us are teachers, some leaders, and some interpreters. Manifestation of interest in the various phases of community life can be made by the church without surrendering the great purpose of the church. Not only can it do so but I believe it has a definite and distinct call to carry the Gospel into the whole of community life. The first requisite for this wider ministration necessarily must be the creation of an ideal for such service but with the ideal nothing of value can be done unless there are financial recourses with which to project and carry out such an ideal.

What I have tried to say regarding the need for more funds for the country church is: 1. If we are to secure and retain the best men in the ministry there must be sufficient salary to make it possible for these men to stay in the country. 2. The property of the church is painfully insufficient to meet the present demand. 3. The enlarged service of the church to the community is dependent upon the increased resources at its command.

How, then, is it to be secured? This is the question of import. It is comparatively easy to find the need of more money. No one questions the right of a country pastor to speak on that subject. No one can likewise doubt his desire to have this great question answered, however much one may doubt his ability to answer it.

In attempting to answer this question there are two very important observations to make. In a paragraph above I said that the first requisite in securing funds for the projection of plans for community service is a proper ideal. Now let me say that in order to secure a larger consecration of wealth for the country church the country people must feel the need for it. To show them this need is our first task in securing it. There is an old idea still existing in the minds of many in the rural sections that the church is a sort of appendix when it comes to the matter of financial support. It is not expected to enter the heart of one's finances and share with other demands. It is an extra and must, therefore, be supported out of extra funds. The money secured from the usual sources of the farm is not at all to be offered to the church, but what the church gets must come out of the balance after every thing else has been satisfied and if the wants are many and the funds are limited the church is left out. I know wealthy farmers, who are officers in the church, and who think that one dollar per year is a liberal contribution to make to the church. Fortunately all our people do not have such a low conception of the church's support and those who do are such as practice the strictest economy in their own personal affairs, and are thus led to think that the church must be conducted upon the cheapest possible basis. This condition of affairs has cramped the country church and is stifling its life. Of course, the poor condition of the farmer has had much to do with the present situation but now he has money in the bank. He is living well and could live better. Back in the days when his farm had no value except as a home and a place upon which to work for a meagre support, and when there was little or no price paid for his chickens, milk, butter, beef, and pork, he

naturally gave in small amounts to the church. But now since his land is selling high and every product of his labor is marketable at good prices there has not been a proportionate increase in the contributions to the country church. This lack of increased support of the church is not due, as many suppose, to the poverty of the country people, nor to the lack of liberality of the rural folk, so much as it is to the lack of an adequate ideal of the church's need. Here is where the literature on this problem should have splendid influence.

A WORD ABOUT THE CHURCH LITERATURE.

In the second place the securing of more funds is not to be realized by lectures and admonitions, but by installing a system that will set the people at the very task of giving. The country church has been without any financial system and the lack has wrought disastrous results. Our people of the country will respond to a financial plan just as well as those of the city. The plan will have to be different in some respects, but if it is adjusted to the life of the country people it will work marvelous results. Giving in a liberal and systematic manner is a matter of training and the rural people have not had such training. I have quite a number of leaflets and booklets concerning financial plans for churches and not one of them is adapted to the country congregation. They were not made with the country congregation in mind. And it is in the face of the fact that we are so largely an agricultural people.

A WORD ABOUT THE PLAN.

Now my friends, while the need for a larger support is very great and the task of supplying the need a difficult one there is one fact that should greatly encourage us and it is this: While the rural church has been niggardly supported and painfully neglected it has nevertheless served as God's training school in preparing workers for his kingdom. The Christian character developed through the influence of the country church is one of the saving forces in every phase of society. Many of the nation's best doctors, lawyers, politicians, manufacturers, business men, and educators are products of the country church. Recent investigations in the Presbyterian, Baptist and Methodist churches reveal the interesting fact that more than three fourths of our younger preachers are sons of farmers. Very striking and true are the words of Hon. James Bryce, uttered at a dinner given in his honor before leaving America. Speaking of the U. S. he said: "In watching with keenest interest I find for you two strong grounds of hope. One is the fact that you have standing between and detached from these two classes who seem to be every where in the world and now opposed to each other—the large capitalists and employers on the one hand and organized labor on the other, a third body, that body of sensible and fair minded citizens specially among your rural population persons who own the land they till and the houses they live in. Such an element in the nation gives it strength and stability and it is an element larger here than any where else in the world." It may be true that nature in the open country is conducive to the development of character, but it is my conviction that while this is true the physical environment in the country is not nearly so responsible for the "strength and stability" of country people as is the influence of the country church.

Let me give you another fact that should hearten us. The 1912 Record of the N. C. Conference of the Methodist Episcopal Church,

South, shows that 83 per cent of the members of that church holds membership in the country, or in other words only 17 per cent of its members belong to churches in centers of 2500 or more people. The increase of church membership by profession of faith during the year shows 87 per cent from the country church leaving 13 per cent from the city church. The increase by certificate in the country church is only 66 2-3 per cent, while the city rises to the figures of 33 1-3 per cent. These figures reveal three facts: First that the country church has its share of members according to the proportion of country people given in the census of 1910, second, that the country church received by profession of faith a little more than its proportionate part, and the third fact is that the country church is feeding the city church with many of its members.

With these substantial evidences of its influence under such tremendous handicaps what may we expect of the country church when we shall have given it its proper place in our thought and support? God has shown his faith in the country by selecting so many of its sons and daughters to be his special agents in the world, but we have failed to respond to this faith by holding back the treasures which have been so lavishly poured into our hands. If God can do so much with the country church without our help what could he do with our help? May God give us a vision of the possibility of the country church, then will we consecrate our all to its service. In these perilous times of social and political disorder there is a desperate struggle to find a solid foundation upon which to stand. We are as "an infant crying in the night." I believe that more than any other force the country church holds the scepter of power in quieting this pitiful wail. There is no hope that these or any other disorders can be stilled unless Christ can be planted in the midst. If the honor which God has bestowed upon us as country people in spite of our failure to co-operate with him means anything we have a right to possess, a great hope that when we have poured our offerings into the treasury God will place his hand upon enough of our country inspired men with strength and stability, such as only the country church can develop, to save any political, social or religious situation.

How a Country Church Found Itself.

By CHAS. O. BEMIES, D. D.

Upon graduation from the Western Theological Seminary, Allegheny, Pa., in 1897, a longing for the country led me into a rural charge in the open country in Western Pennsylvania.

Having been brought up with the sentiment that country life was a synonym of all sterling virtues, which constitute true manhood and womanhood, my pleasant anticipations received such a shock because of the opposite conditions, that I was gradually forced to believe that the average country community was the most needy-mission field in the United States. After special study of conditions and investigations, the next question was, how to accomplish the best results; by an academic discussion and propaganda, or by an actual demonstration on

some rural field? My Young Men's Christian Association training and my desire to obtain practical results settled the question for me; and ten years ago I came to the Presbyterian church of McClellandtown, Pa., a town of only 250 people, in a rural community about seventy-five miles south of Pittsburg.

The immediate outlook was not very encouraging, for another church at Smithfield, nine miles across the country, was in the same circuit, with a preaching station in addition in connection with each church, making four preaching points with services at two every other Sabbath. This scattered the work and was a hindrance to carrying out the progressive plans, for many unproductive hours had to be spent on the bad road each week. The salary was \$800 a year, and a house in McClellandtown. One half the money was paid by each congregation. As this is a story of the work in the resident half of my parish, no mention will be made of the Smithfield work, except to say that during the six and a half years of my joint pastorate, the church made satisfactory progress along regular lines. The net membership increased more than 100 per cent, and the finances increased correspondingly.

The situation at McClellandtown was about like this: There never had been a resident pastor before, the church having been only a preaching station, with irregular services. Little permanent work was done; there were no trained or steady workers; there was no initiative. The people were undeveloped in church work and in all other matters. A few men had been in the habit of taking turns in running the church, financially and otherwise, and this naturally caused the vast majority of the people of the region to become non-givers and non-workers, content to let the few pay the bills and do the work.

It took a number of years for the pastor to become adjusted to the people, and for the people to become adjusted to him. Country folks are usually slow to give their confidence and active friendship to a new minister; but, having finally won their hearty friendship, he is then able to guide them into definite and continued progress. The pastor must also diagnose his community and people, becoming saturated with their individual characters, habits, occupations, sentiments, and customs before he is competent intelligently to guide them into the way of advancement.

While waiting for this mutual adjustment, the usual branches of church work were strengthened, the preaching, the Young People's Society, and the Sunday school. The church, an unattractive brick structure, rectangular, without steeple or belfry, was a mile out in the open country by the side of the cemetery, which had grown up into a tangle of myrtle, wild grape vines, weeds and briars.

The young people's meeting was held at first in the church on Sunday evenings. But soon, on account of the danger of our young people being assaulted by some of the baser elements from a nearby coke town, it was moved into town and held in a chapel owned and conducted with indifferent success by a sister denomination from another rural town a few miles away. A choir meeting was held weekly in my house, with special social features at every practice, and quite a large number of young people attended regularly. It became a weekly social event.

The house which the church rented for my family, was just finished when we came to town. The yard was in the rough condition in which

the builders had left it, and so I cleared it all up, graded it, carried sod for the terrace, and put in grass seed. Before the year was out the owner decided he wanted to live in it and so notified the congregation. It made them so indignant to think that after their preacher had fixed up the new place, the owner would take advantage of the improvements in such a way, that they decided to build a parsonage of their own, and so save further trouble about a house. The result was a modern frame parsonage of eight rooms and a good stable, in short order.

After some agitation, several "shirt sleeve parties" were held at the church, to grub out the cemetery, and put it in good condition. By persistent effort an endowment fund of nearly \$3,000 was raised. The principal was to remain intact and only the interest was to be used for the care and improvement of the cemetery. We then had the church incorporated, and bought two more acres for the cemetery. Undertakers have told us that ours is the best kept cemetery that they have seen in this part of the country. Half the money from the sale of lots is added to the endowment fund. We bind ourselves in the deeds to keep the lots in good condition, and to keep them free from all weeds, leaves and rubbish, forever without further charge, and not to allow the grass to grow more than four inches high at any time during the year.

I published a church paper and put it into every home in our town, and into every home on nine rural mail routes radiating from several towns in our general district, and in a good many of the homes in other towns and of the coke workers. It was devoted to the general interest of the people. It contained original articles urging the necessity of progress in the various lines of church work, of good road systems, of good schools. It advocated the establishment of a township high school, of a township superintendent of good morals. It preached advanced and specialized farming, purity in local and general politics, and talked of the opportunities and attractiveness of country life, and any thing that was for the advancement of rural life in any branch.

The paper had at first, sixteen pages, which later developed into twenty. The educational value of such a paper is seen in the results. The township has bought two road machines, a stone crusher, a ten-ton steam roller, horse scoops, besides hand tools. There are now miles of good roads made after principles laid down in the paper and elsewhere. The sentiment for good roads has deepened into an actual demand. The desire for a township high school had been worked up so thoroughly that when the school board came together five years ago to consider the matter, it only took five minutes to introduce the motion, discuss it, and vote for it. The school is located in McClellandtown, the geographical center of the township, on the trolley line which runs in a winding way through the township and connects us with the county seat, Uniontown, ten miles away. A higher education was in this way provided for the boys and girls of this region, including my older son who had just graduated from the common school. The high school has been a success from the start, and at the beginning of the fourth year the directors introduced two new departments, the agricultural and the commercial courses, in addition to the academic. It was the first township high school in the state to have a regular agricultural course. Through local political chicanery this course has since been discontinued, but we see prospects ahead for its reestablishment. The directors have

also had a township superintendent for five years, doing efficient service.

There are this year more young people, graduates of the high school, at some higher institution of learning than the whole community had ever before sent forth in its entire history, to similar institutions.

In our church work, we have always emphasized the observance of special days of the year, such as Children's Day and Christmas, by making a special effort to provide extra good performances and services. We have made these occasions to as great an extent as possible, centers of socially united crowds. Our annual Sunday school picnic ("celebration," they call it here), is in reality the yearly re-union or home-coming of the many who have gone from the community, and who wish to keep up their social interest with the people and scenes.

I have taken part in many barn raisings, threshings, parties, and social occasions, Sunday school conventions and temperance rallies, attended sales and picnics, and have played baseball and basketball, pitched horseshoes, and sometimes "loafed" with the boys and men, all of which because I enjoy these things and because I know of no other way in which to get into real touch with some of my people.

Nobody actually enjoys these rural recreations, and amusements more than I, and an early athletic training has been of value to me in many ways, as for instance, when I was enabled to vanquish the champion sledge hammer thrower of the region at a barn raising. He wouldn't have minded it so much if it had been any one else. But to be beaten by a preacher.

After working and living with the people, I found that there was something radically wrong with them in their attitude toward the church. They were unwilling to become workers or to be responsible for any part of the work. They would attend the services in a moderate way, and the special occasions, socials, and entertainments were always crowded, but reliable workers were practically an unknown quantity. The worst of it was that no one seemed to want to become such. They were seemingly content to let my family do the work for them. It took me just about four years to digest thoroughly the real reason for this condition of affairs.

I found it was due to the following ingrained community custom, sentiments, and concrete facts. For two generations the people had been used to letting the few run the church. Among these few, at any given time, there would be perhaps one or two who were held in common respect as being sincere Christians. The others would be either those who were church members who did not have the respect of the community, or those who were non-church members who were usually held in high regard as sterling, honest men in all departments of practical life. The majority of the people therefore believed it was not necessary to join the church in order to live a good life, because they really had some fairly good examples of prominent, moral men in the community who were not church members.

The people had grown up from one generation to another, untrained in church work and with an inborn reluctance to assume any responsibility in the church. They believed that the work of the church and of the minister, was practically fulfilled by the "preacher" when his sermon was preached, and their responsibility to the church ceased after the benediction. They largely kept their religion in close confinement from one preaching service to another. Again a sentiment was that

the people would not work together. "They never have and never will, and there is no use in trying."

Another community belief was that heredity cannot be overcome. "A man will always be what he is born; blood will tell, nothing can change him. If he is born a liar, he will always be a liar in spite of anything." Many of the people lived under the dreadful spell of absolute fate, and they were not susceptible to the vital principle of human life or of Christianity. They thought also that a minister who consistently preached against the liquor business, and the sins of his community, would be obliged to leave, as some of the influential people would not "stand for it." They pessimistically added that there was no money any more in farming. Another persistent belief which was told me a hundred times by different ones was that a certain man in the church had said, after I had preached my trial sermon, that I was the man for the place, and the congregation was satisfied to have me as their pastor, because he was, and that when he pointed his finger and said "Go," I would have to go. This was the way it had always been, they told me, and therefore the way it was bound to be again. I treated it as a joke, but they said, "You'll see." In fact it took me only a short time to understand that it had been true of my predecessors, and that, in all church affairs, the one man had had his way, and most of the people were content to let him have his way, as he was liberal in church matters.

The last fact of community sentiment that I shall mention, was that there were a few chronic trouble makers, who had kept the church and community in a turmoil for more than a generation, "and nothing can stop them but death." The knowledge of this last condition of things was a determining factor for a radical change of method. I began to inquire personally of the people what was the real, the inmost reason why they would not become active church workers, and the invariable response was:

"Well, Mr. Bemies, the fact is that when any one becomes an active church worker here, there are half a dozen people who begin to find all kinds of fault and talk about him and make trouble for him, and I just keep out of it all in order to save myself the trouble; besides you can't do anything anyway, because others will not help for the same reason."

This repeated statement and condition was so absolutely general, that the very foundation of church work was lacking.

Now, where there is no foundation at all there must be an excavation made, and the walls built from the bottom up. After this situation had fully soaked into my mind, and I saw that the life of the church depended upon the silencing of the trouble makers, we, the officers and myself, decided that definite action must be taken, and the very next offender was brought up before the session of the church. That is she was summoned, but she would not appear. The result, instead of silencing her, created a furore, and the other trouble makers, together with the "head man," and their relatives and immediate friends, both inside and outside of the church, banded themselves together in every conceivable sort of way, in order to get me out of the church, and community. They incessantly talked about me to everyone who would listen, and brought the matter by petition, personally and by delegations, into every meeting, regular and adjourned, of the Presbytery for four years and a half until that body began to regard the

“Bemies affair” as the regular part of the business of every session.

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The results of this long church fight were epoch making, and as I look back at it from the present, it seems that we could not have made so much progress in fundamentals in any other way. Briefly stated the resultant advance is a thorough revolution of nearly all the ingrained false sentiments of the community. The church ruled by the few, or by the “boss” is obliterated. The people rule. The church members are solidly united and are actually good workers; the few trouble makers left, are absolutely incapable of making any more trouble, as no one takes notice of their gossip. The people now know that they can work together, and they do. The church now has the respect of the community. The people believe in church membership; they believe that a man can be changed into a completely new character, for it has been done under their very eyes. They understand that “preaching” is only a very small part of the minister’s duty; and that a pastor can preach against the liquor business, and the sins of the community, without losing his position.

To have completely changed the inbred customs and sentiments of a community, in about four years time, would have been utterly impossible by the ordinary means of preaching and education. Although we did not consciously invite the trouble, it was the salvation of the situation.

But now to other phases of the work. About seven years ago we began a campaign for a general welfare or institutional building, for McClellandtown, a project which I had in mind when I first came to the field. It was mentioned several times during the pastorate, but the time had never seemed ripe before. By dint of hard work, sacrifices, and liberality, such a building, seventy-two feet by forty-two feet was erected, under the auspices of our brotherhood. It was dedicated on March 14, 1909. It is situated conveniently to the trolley. The auditorium has an inclined floor, with 330 opera chairs, comfortably spaced apart; it is lighted with electricity, and heated with natural gas. The platform has a front opening of twenty-four feet, and is fifteen feet deep, with a dressing room on either side, and auxiliary dressing or store room just under the stage. In the basement, which is thirty feet high at one and more than fifteen feet high at the other, there is a kitchen, a bath room with two shower baths and two side basins, supplied by a hot and cold water system, a dressing room; and besides all this the main floor is caged off for basketball games which can be watched from the gallery.

We use the auditorium regularly for our young people’s society meetings, and the service following preaching every Sunday evening; we have used it for teachers’ institutes, for farmers’ institutes, for Sunday school conventions, for mining institutes, for high school commencements, and for school entertainments. We have used it for revival services, for home-talent plays, for entertainments and concerts. for literary society meetings, for Ladies’ Aid Society gatherings, for Brotherhood Bible classes and for other meetings and observances of special days of the year. The beginners’ and primary Sunday school departments for those who are too young to walk out to the church, meet there, and there have been held entertainments and lecture courses also, special lectures and addresses by outside talent, and meetings by and for foreigners. The gymnasium is used for socials, festivals, sup-

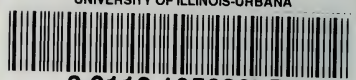
pers and banquets, indoor picnics and for basketball. Our Brotherhood basketball team was not beaten by any team from the surrounding towns including the county seat. The High School Alumni team was unbeaten except by the Brotherhood team. The high school also has two teams doing good work. The building is used for anything and everything that is for the general welfare of the church and community.

We were not able to raise all the \$5,800, necessary to complete the building, as our people are poor or only in moderate circumstances, and we were obliged to borrow \$3,500, upon which we are still paying interest. We cheerfully assumed the responsibility, and have the satisfaction of knowing that the work and the results of the building have amply justified the risk. We are optimistically working on, believing that before many years we shall be able to cancel the debt. Some of our opponents persuaded a number of prospective subscribers not to give to the building fund; and through other various experiences we have come to the conclusion that every country community must learn to depend upon itself, by developing its own resources, both human and natural.

In scientific and therefore more profitable farming there has practically been no progress in our community, although I have continually advocated it, until finally, as a last resort, I succeeded in getting an absent farm owner who lives in Uniontown, to become interested in advanced farming on his 330-acre farm on the edge of our town. I became advisory manager for him. I laid out the detail plans and estimates for the dairy barn, and poultry department, and estimates for equipment of stock and apparatus, which were adopted with few changes.

The buildings were completed late in 1911, although we started the poultry department in the spring of 1910, with one thousand day-old chicks, secured from the best laying strains in the United States. This department has been entirely under the care of my son, eighteen years old, who graduated from the classical course of the high school, and afterwards from the agricultural course in the spring of 1910, specializing in poultry. He also put in a plant for 400 chicks on our big back lot. With some incidental mistakes, he has made a good success of both plants, and one of the results is that people have been talking chickens for some time, with increasing interest, and practical activity. In the winter my son made out the detailed plans and estimates for and built himself, a mammoth incubator, of 3,000 egg capacity, divided into ten sections of 30 each, heated by a continuous hot water system, and automatically regulated. After it was adjusted, balanced and regulated, it worked splendidly, and has done custom hatching, brought out a thousand chicks for himself, and two thousand for the farm, and sold many hundreds of day-old chicks to others in the vicinity, and in the country. The dairy department has gradually been stocked with good grade cows. In April 1911, it received eleven fine registered Guernsey heifers with a magnificent animal to head the herd, our plan being to build up the registered herd and also to develop the grade herd. We ship the cream into Uniontown and use the skim milk for the hogs and chickens.

One of my friends last year was the first man in this entire region to spray his orchard, and he was the only one who had good sound fruit, which he sold at a special price. This aroused great interest in good orcharding. We had a man from the State Agricultural Depart-



ment, who gave a public demonstration of pruning and spraying, which was attended by fully one hundred men.

I dare not tell of future plans for the general welfare of this church and community, but I have them clearly in mind, and I am steadily working to fulfill them. Dodge the question as we may, we cannot escape the practical principle that a prosperous church and a prosperous people and community must go together. We are now working to help fulfill the logical result of prosperity. Our community is not a prosperous one in the ordinary sense of the term, as most of the farmers have sold their coal land and moved away, leaving a large tenant and dependent laboring class. Therefore, we must help bring in a new era of prosperity for the people, on a new and permanent basis.

As to what are called spiritual results, an index lies in the fact that our new congregation is now noted for its hearty cordiality, and good feeling, instead of the reverse, as it formerly was, and that hardly any one escapes from Sunday school into the "world," but they come into church membership in more or less regular crops, as a matter of course. We do not secularize religion but seek to spiritualize everything commonly called secular. There is nothing secular, that is, nothing outside of God's care, approval and direction, but sin.

As an instance of the development of the community spirit, recently while I was away on a lecturing trip, application was made to the court by outside parties to secure a liquor license for the place. When I returned, I found that the men had already organized for remonstrance work, for the reason that they wanted to save me from further trouble from the pro-liquor people; and because none of my few opponents could then have any excuse for not joining in the campaign, as I would not have anything to do with it. This is the first case in the history of the town, when the people initiated any kind of a community movement. The saloon has not come.

We have tried to break down the pervading, unprogressive and selfish individualism, and change the region into a real co-operative community of interest in all phases of rural life.

The excavation has been made, the foundation laid, and the building of the community is progressing solidly and foursquare, with a few ineffectual exceptions and hindrances. It is progressing along the lines of moral, social, political, economic, agricultural, educational, general welfare and church life. The church is the recognized center in its inspirational, suggestive, and directive influence. The demonstration is provoking the ideal one.